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ASIATIC
TRIBES IN NORTH AMERICA.

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In a former paper on the Algonquins I directed attention to the difference between the grammatical forms of that people and those of the nations by which they are surrounded, or whose territory borders on the Algonquin area. I also indicated that the Algonquin dialects exhibit traces of Turanian influence, which I referred to the proximity of tribes speaking languages whose structure is largely Turanian. This Asiatic influence appears, even more strikingly, in the arts and exercises, dress, manners and customs of the Algonquins. The birch-bark canoe and wigwam, the modes of warfare and hunting, the skin dress and lodge, the snowshoe, ornamentation with porcupine quills, the calumet, are not in any sense Polynesian. Neither are they aboriginal, or adaptations made first upon this continent to the necessities of the country. They existed, as in a measure they still exist, in northern Europe and Asia, before the time of Herodotus, when the Scythian took the scalp of his slain enemy. The Malay Algonquin adopted the implements, dress and customs of the people who occupied the country at the period of his immigration; but retained his soft, liquid speech, with much of his oceanic construction of language, and most of the traits of the Polynesian character. His quiet reserve is as unlike the manners of the rude, boisterous and fun-loving Athabascan as is the silent dignity of the Malay compared with the noisy childish ways of the Papuan. By nature indolent and caring little for power obtained by bloodshed, he fell before the restless and warlike Iroquois. That the Algonquins held their own, and did not become incorporated with tribes of Asiatic origin, is doubtless owing to the large numbers that at one period must have established themselves upon this continent. This adaptation of an oceanic population to continental modes of life, with all the differences of climate and productions, and the preservation of their identity for many ages, is one of the most remarkable phenomena known to ethnological science.

Although I must apologize for the scantiness of my materials, I feel that I am in a position to indicate the origin of three important Indian families, with which the Algonquins have long been in contact; these are the Tinneh or Athabascans, the Iroquois, and the Choctaws. The first named are the neighbours of the Algonquins on the north, but appear also as an intrusive people as far south as Mexico. The Iroquois are scattered among the Algonquins; and the Choctaws and Cherokees, who are simply disguised Iroquois, were originally situated to the south of the Algonquin area. The Tinneh family I associate with the Tungusians of Siberia and Northern China; and the Iroquois and Choctaws, with the populations of north-eastern Asia, classed by Dr. Latham as Peninsular Mongolidae. It is to these immigrants that we owe the peculiar features of American Indian life.

The Tinneh are the Chipweyans of Mackenzie, Carver and the older travellers, the Athabascans of many writers, the Montagnais of Father Petitot and others who have copied his statements. In the number of their tribes they exceed those even of the large Algonquin family, and they occupy a similarly extensive area, but one upon which civilization has little encroached. Among the more important tribes may be mentioned the Chipweyans or Athabascans proper, the Coppermines, Beavers, Dogribs, Tacullies, Tlatskanai, Koltshane, Atnah or Nehanni, Sursees, Nagailer, Tenan-Kutchin, Kutcha-Kutchin, Yukon or Ko-Yukon, Digothe or Loucheux, Sicanni, Unakhotana, Kenai or Tehanin-Kutchin, Inkulit, Ugalenzes, Umpquas, Hoopas, Wilacki, Tolewah, Apaches, Navajos, Mescaleros, Pinalenos, Xicarillas. In reference to their habitat I cannot do better or more briefly than by quoting the words of Mr. W. H. Dall in his "Report on the distribution and nomenclature of the Native Tribes of Alaska and the Adjacent Territory." This great family includes a large number of American tribes, extending from near the mouth of the Mackenzie south to the borders of Mexico. The Apaches and Navajos belong to it, and the family seems to intersect the continent of North America in a northerly and southerly direction, principally along the flanks of the Rocky Mountains. The northern tribes of this stock extend nearly to the delta of the Yukon, and reach the sea-coast at Cook's Inlet and the mouth of the Copper River. Eastward they extend to the divide between the watershed of Hudson's Bay and that of Athabasca and the Mackenzie River. The designa-

tion (Tinneh) proposed by Messrs. Ross and Gibbs, has been accepted by most modern ethnologists. The northern Tinneh form their tribal names by affixing to an adjective word or phrase, the word *tinneh* meaning "people," in its modifications of *tinneh*, *tina* or *tena*, or in one group the word *kutchin*, having the same meaning. The last are known as the Kutchin tribes, but so far as our knowledge yet extends are not sufficiently differentiated from the others to require special classification by themselves." Mr. Dall gives in the Appendix to this report a vocabulary of the Yakutats about Mount St. Elias, whom he classifies as Koljush or Thlinkeets, but whose language is plainly Tinneh. They differ also from the Thlinkeets by the absence of the lip-ornament and the totemic system, and by eating the blubber and flesh of the whale, which the Thlinkeets regard as unclean.

The word "Tinneh" in its various forms *dinnie*, *dene*, *dinay*, *toene*, *tana*, *ttyannij*, *tine*, *tineze*, *tingi*, *tenghie*, *tinday*, *tinlay*, &c., answers to the *lenni*, *ilenni*, *renoes*, *ililew*, *irirew*, *inini*, *eyinew* of the Algonquin, and should be a guide more or less to the affiliation of the people so designated. Such a form is not very rare, nor is it, on the other hand, very common. Of similar forms in America, as among the Nootkans, Algonquins and some non-Tinneh Mexican tribes, I need not speak. The Celtic *dyn*, *duine* are nearer than any other known to me, and the Celtic languages in their non-Aryan features, which are few and evidently ingrafted, belong to the Ural-Altaic class. In Africa we find such forms as *tna*, *tkohn*, among Bushmen and Hottentots, with *iden*, *dim*, &c., in the Niger region. The Hebrew *adam* appears not only in the Semitic area, but also among non-Semitic Africans, in the Caucasus, and further east, as a monument, perhaps, of Mahomedan Semitic influence. In Polynesia forms like *tangata*, *tamata* present some resemblance, but I am not aware that those who employ these terms, any more than the people above mentioned, designate themselves by any such name. It is different with the Altaic family with which I have associated the Tinneh. The Tungusians call themselves *Tungus*, *Donki*, and are termed *Tung-chu* by their Chinese neighbours, the former being also in several tribes the words for *man*. Inasmuch as the Mantchu dynasty in China is Tungusian, there is every reason to respect the Chinese appellation. The Loucheux *tenghie*, and the Tenan-Kutchin *tingi*, like the Beaver *tineze*, are our Tungusian *tungus* and *donki*. Similarly the Tungus *akee* and the Mantchu *cheche* are the Umpqua

ekhe, and the Tacully *chaca*, woman. The Tungus *tirgani*, day, is the Koltchane *tiljcan ; tog*, fire, the Ugalenze *takak ; dzsho*, house, the Kutchin *zeh ; okat*, river, the Tacully *okox ; chukito*, belly, the Ugalenze *kagott ; gal*, hand, the Tlatskanai *kholaa ; ogot*, nose, the Navajo *hutchih ; amai*, father, the Tlatskanai *nama ;* and *anya*, mother, the Kenai *anna*. In the accompanying vocabulary a comparison is instituted between a collection of Tinneh words derived from various sources and part of the material of the Tungusic languages furnished by Klaproth.

The Tinneh languages exhibit their Northern Turanian character in the absence of true gender, and the substitution for it of a distinction between nouns as intelligent or unintelligent, noble or ignoble, animate or inanimate. This it has in common with the Tungus. The formation of the plural by affixing an adverb of quantity marks equally the Tinneh languages and the Mantchu. The adverb of quantity thus employed, which is *lau* in certain tribes, is like the Turkish plural in *ler*. There is the closest affinity between the Tungus and the Tinneh languages in regard to the innumerable modifications of the verb to express variety and quality of action found in each. Both groups agree in prefixing the pronoun to the verb, thus differing from the Ugrian and Turkish order of pronominal affixes. Occasionally, however, the temporal index is infixed between the pronoun and the verbal root in Tinneh, while, as far as known to me, it is final in the Tungusian languages, as it is in several tenses of the Tinneh. In Tungus and Tinneh, equally, the accusatives precede the verb. The formation of the genitive by preposing the noun possessor, followed by the third personal pronoun, to the object possessed, characterizes both families. They agree, also, in employing post positions only instead of prepositions. The Mantchu adjective is generally prefixed to its noun, but in some, at least, of the Tinneh dialects it follows. Yet the possessive adjective precedes as in Matchu. The above mentioned grammatical relationships of the Tinneh and Tungus, although far from exhaustive, are sufficiently important to give weight to any other evidence linguistic or ethnological that may be adduced.

Various writers, generally, however, in seeking to account for the origin of the Esquimaux, have referred to the pressure northwards and eastwards of Tartar tribes in the fourteenth and previous centuries; and, among the nations whom they supposed the Yakuts

and other Tartars to have displaced, enumerate the Tungus. This is exceedingly probable, and so far agrees with the Tinneh traditions reported by Mackenzie and Father Petitot. These state that the enemies of the Tinneh, who were very wicked men, dwelt to the west of their nation; that, fleeing from them, they crossed a shallow sea, passing from island to island in a bitterly cold climate, and at last found the sea to the west of them and their enemies to the east. Such traditions plainly indicate the northern Asiatic origin of the Tinneh, and, together with their vocabulary and grammar, limit them to an original home in the neighborhood of Siberia. Mr. Dall and other observers bear testimony to their love of a gipsy, vagabond life, which Martin Sauer, in his account of Billing's expedition, has similarly remarked upon in speaking of the Tungus. The latter stated in reference to this customary moving continually from place to place that the Tungus did so to avoid the contraction of disagreeable odours; and the traveller Hearne, in his "Voyage to Hudson's Bay," mentions a similar dislike to bad smells among the Tinneh tribes. In regard to personal appearance nothing can be said of stature, for, while some writers describe the Tungus as tall, athletic and straight, others speak of them as generally below the middle size. The same apparently contradictory statements are made regarding the Tinneh, showing that both Tungus and Tinneh present much variety in this physical characteristic, although the writers on both sides are agreed that neither in the one family nor in the other is there any tendency to corpulence. The small eyes, high cheekbones, low forehead and coarse black hair of the Tungus are alluded to by Santini and Sauer, and identical features are ascribed to the Tinneh by Hearne, Mackenzie and later writers. Although both peoples are generally in the habit of depilation, it is not universal among either the Tungus or the Tinneh. Some of the Tungus tribes, such as the Tshapojirs, tat-too their faces after the prevailing Siberian fashion with bars or straight lines on the cheeks and forehead, and so, according to many authorities, do the Chipweyans and other Tinneh tribes.

The Tungus is inclined to be demonstrative, mirth-loving, communicative, and the contrast in this respect between the undignified, fun-making and talkative Athabascan and the reserved, grave and silent Cree, his neighbour, has escaped few travellers in the North. West. The docility of the Tinneh is a frequent subject of favorable

comment; and Martin Sauer in this respect accords the palm to the Tungus over all the Siberian peoples he met with in his journeyings. By this feature the Tinneh are separated from the Tartar Yakuts, in spite of the Yakutats being Tinneh, and from the Peninsular tribes represented by the Koriaks and Ainos. The latter, especially, are fierce, intractable warriors, which the Tinneh are not, for, although cruel enough in their conduct towards the feeble Esquimaux, they stand in wholesome dread of the Algonquin Cree, who, though of a widely different race, reminds them of their ancient foe, the Yakut. Mongolian craft and cunning mark the Athabascan, who, with all his docility, is wanting in the savage nobility, the regard for truth and honor, that characterize equally the Algonquin and the Iroquois. He is in no sense the typical red-man of history and romance, but affords an opportunity for novel portraiture of Indian character to the Coopers and Mayne Reids of the North-West.

In domestic and social relations there is absolute identity of custom among Tungus and Tinneh. Government and laws they have virtually none, and are thus incapable of any combination for purposes of conquest. In this respect, however, the Mantchus, a Tungusic people, present a notable exception. The understanding among them relative to property in game, berries and personal effects coincides on both continents. The marriage ceremony is a simple act of purchase in either case, the only difference being that the modern Tungus having domesticated the reindeer, barters that animal for his wife, while the Athabascan must needs offer some other equivalent. Polygamy characterizes the two peoples, who are equally jealous in regard to their wives. But they agree, also, in the absence of chastity among the unmarried, and in the un-American custom of lending their daughters, sisters and female slaves to those whom they honor with their hospitality. The first wife occupies the highest position among Tungus and Tinneh, and, although the place of the married woman is as in most barbarious nations, one of subjection, a larger share in domestic and even in public counsels is granted her in both nations than is generally accorded to American Indian matrons. In matters of religion there is much resemblance, both families being demonolators and sacrificing to evil spirits, the dog being an object of reverence, and their festivals and religious dances partaking of the same character. They agree in consulting young men who have previously prepared themselves by a process of fasting in the inter-

pretation of dreams, and in a species of divination by means of the shoulder-blades of the deer, a practice common to the Tinneh and Tungus with the Lapps and other northern nations of the eastern hemisphere, but unknown, so far as I am aware, among other American tribes.

One of the most remarkable resemblances between the customs of the two peoples appears in their funeral rites. The Tungus, as reported by Santini and Sauer, place their dead in wooden boxes, which they leave above ground and sometimes suspend to the branches of trees. Mr. Dall, in treating of the Unakhotana and Tehanin Kutchin, uses almost the same language as the Asiatic travellers in referring to the mode of sepulture of these tribes. Abernethy, with Santini and Sauer, inform us that the Tungus bury with their dead all their arms and implements, and that their mourning, which is at first violent, lasts generally for a whole year. Mackenzie, Hearne and Father Petitot bear witness to the similar violence and long duration of mourning for the dead among the Tinneh, and to the burying of all the personal effects of the deceased.

The Tungus live in tents made sometimes of skins, at others of birch-bark, as do the Tinneh, who have separate words to denote an ordinary house of the latter character and a skin-lodge. Both peoples are great fishers, hunters and berry-gatherers, while the Algonquins and other Indian tribes confine their attention largely to hunting. The use of the bow is characteristic of Tungus and Tinneh. More remarkable is the presence in the Tinneh area, as attested in Washington Irving's "Astoria," Pickering's "Races of Man," and Dr. Gibbs' "Report on the Tribes of Western Washington and North-western Oregon," of the corslet of pliable sticks interwoven with grass and sinews, which Abernethy found among the Tungus. It is supposed to be the only kind of defensive armour known in America. The Tungus, in common with other Ural Altaic tribes, use the snowshoe; but I am not able to compare its formation with that of the Tinneh tribes which Mackenzie and Hearne characterize as being of superior workmanship. The birch canoe, generally regarded as peculiarly American, is Tungusian in its origin. "The Tongusi," says an author quoted by Mr. Mackintosh, whose book on "The Discovery of America and the Origin of the North American Indians" was published at Toronto in 1836, "use canoes made of birch-bark, distended over ribs of wood and nicely sewed together.

The Canadian and many other American nations use no other sort of boats. The paddles of the Tongusi are broad at each end; those of the people near Cook's River and of Onalaska are of the same form."

Sauer and Mackenzie refer to the insensibility to cold of the Tungus and Tinneh respectively. The former, referring to the dress of the Tungus, says: "Their winter dress is the skin of the deer or wild sheep, dressed *with the hair on;* a breast-piece of the same which ties round the neck and reaches down to the waist, widening towards the bottom, and neatly ornamented with embroidery and beads; pantaloons of the same materials, which also furnish them with short stockings, and boots of the legs of rein-deer, with the hair outward; a fur cap and gloves. Their summer dress only differs in being simple leather *without the hair.*" Referring to the Chipweyans or Athabascans, Mackenzie writes: "There are no people more attentive to the comforts of their dress, or less anxious respecting its exterior appearance. In the winter it is composed of the skins of deer and their fawns, and dressed as fine as any chamois-leather, *in the hair.* In the summer their apparel is the same, except that it is prepared *without the hair.* Their shoes and leggings are sewed together, the latter reaching upwards to the middle, and being supported by a belt. The shirt or coat, when girded round the waist, reaches to the middle of the thigh, and the mittens are sewed to the sleeves or are suspended by strings from the shoulders. A ruff or tippet surrounds the neck, and the skin of the head of the deer forms a curious kind of cap. A robe made of several deer or fawn skins sewed together covers the whole." The same author, speaking of the Dogribs, refers to the elaborate ornamentation of the breast-piece and other parts of their dress; and other travellers have described it in like terms. Santini dwells upon the fanciful and tasteful designs wrought with coloured percupine quills in which the Tungus indulged, and their coronet or head-band of leather, ornamented with embroidery and feathers. To the latter, Mackenzie makes reference also in connection with the Dogribs; and many writers have celebrated the ingenuity in quill-work of the whole Tinneh family, who were probably the teachers of this art to the populations of North America. Finally, although this is a matter not of dress, but of food, both the Tungus and the Tinneh are in the habit of eating the undigested food, principally lichen, in the stomach of the deer, which they mix with berries and other ingredients, as Sauer and Hearne respectively

testify. Such a collection of parallel facts has rarely been presented for the connection of one or more peoples of unknown derivation, and would be impossible as mere coincidences. The only characteristics in which the Tungus may be said to differ from the Tinneh are the truthfulness of the former and the complaining ways of the latter. But the evidence of Sauer to the first of these is not conclusive as to its characterizing the whole Tungus family,* nor can it be said that all the Tinneh tribes are equally unreliable. In docility the two families agree. The Tungus of Sauer were cheerful, and so are the Tinneh in general, although inveterate grumblers, at least in certain tribes, as may be the case with some of the Tungus were more known concerning them. Certainly, no two families representing the old world and the new present closer affinities in name, vocabulary, grammar, physical appearance, dress, arts, manners and customs than do the Tungus of Asia and the Tinneh of America.

Before dealing with the Iroquois, who should in geographical order next claim our attention, I prefer to take up the origin of the Choctaw-Cherokee family, which shows its Asiatic connections more clearly, and which will tend to illustrate and confirm the Iroquois relationships. The original area of the Cherokee-Choctaw confederacy extended from Tennessee southward to the Gulf of Mexico. The Cherokees and Choctaws are generally regarded as distinct peoples, although their languages have much in common. The tribes included under the generic name Choctaw, are the Choctaws proper, the Chickasaws, Creeks or Muskogees, Hitchitees and Seminoles, all of whom are famous in history. They were originally a warlike, encroaching population, of a proud, fierce spirit, differing alike from the reserve of the Algonquin and the childishness and docility of the Athabascan. The character of the Iroquois is that of the Choctaw, and these are the great warrior tribes of North America who brought into the continent its peculiar arts of warfare as the Tinneh family gave to it its peculiar arts of peace. The Choctaws, we are told by Dr. Latham, Catlin, and others, used to flatten the head, and may thus be supposed to connect with the Salish or Flathead family of Oregon. But for the present we seek to discover their old world relationships rather than those of the new. The northern Asiatic people who flatten the head are the Koriaks, who inhabit the extreme

* Wood, in his "Uncivilized Races," characterizes the Tungus as good-natured, but full of deceit.

west of Siberia to the north of the peninsula of Kamtschatka, to the centre of which certain tribes extend. Their languages are allied with the Kamtchatdale, Corean, Aino, Japanese, and Loochoo, and partake more or less of a Mongolian character, being, however, well differentiated from any Ural-Altaic division such as the Ugrian, Tartar, Mongol or Tungus. It is with these Koriaks that I find good evidence for associating the Cherokee-Choctaw confederacy.

In the first place identity of name, although in itself apt to be fallacious, may, as in the case of the Tungus-Tinneh connection, lead to truth. The Koriaks exist in two great divisions, a northern, known as the Tchuktchi, and a southern, the Koriaks proper or Koraeki. The former call themselves Tshekto, men or people, and they are the original Choctaws; the latter, who bear the name Koraeki, are the parent stock of the Cherokees. This looks so exceedingly plain that the question may be asked why was it not discovered before. The answer seems to be, that investigators have been so long theorizing and refining that they managed to overlook plain facts lying upon the surface. Koriaks in Alaska have been looked for, but Tchuktchis in Tennesee and Mississippi would have been regarded as very much out of place. The Koriaks are of good stature, with features more pleasing and prominent than the Mongol. Dr. Latham mentions "their general resemblance in respect to physical conformation to the American Indians." They are warlike and independent, and have encroached upon the Yukagirs and Kamtchatdales, as the Choctaws and Cherokees did upon the southern tribes of the United States. Abernethy states that among the Koriaks the mothers give, as they imagine, a decorous form to their children when infants by applying three boards, one on the top to give them a flat head, and one on each side to give them a sharp forehead." This is the Choctaw process of which Catlin speaks. Sauer relates that the Tchuktchis had a game resembling "prisoner's bars," and at the same time mentions the facility with which they threw stones from a kind of sling. The game popularly known as Lacrosse, common to the Choctaws and Iroquois, must, I think, be referred to, and I regret that I have no work treating fully of Koriak manners and customs by which this may be confirmed.* The Tchuktchis and the Choctaws are alike fond of such athletic sports as

* A game identical with our American Lacrosse is played in Japan. See Wood's Uncivilized Races.

running and wrestling, and in this respect present a marked conratts to neighbouring Asiatic and American tribes. They are equally noted for manual dexterity and mechanical skill, with capabilities for self improvement, as the present civilization of the Cherokees and Choctaws attests, and as is evident from the fact that the highly civilized Japanese are nearly related to the Koriaks. A Choctaw tradition, reported by Catlin, states that, a long time ago, the Choctaws "commenced moving from the country where they then lived, which was a great distance to the west of the great river and the mountains of snow, and they were a great many years on their way." It is worthy of note that the Tuhuktukis (? Tchuktchi) are mentioned as members of the Cherokee confederacy.

In treating of the Choctaw language I find it necessary to compare its dialects with those of the Peninsular family in general, owing to the paucity of my collection of Koriak and Tchuktchi terms, and to the fact stated by Dr. Latham, that of the Peninsular languages the grammatical structure of only one of them, the Japanese, is known. The same writer adds that "the Peninsular languages have a general glossarial connection with each other," and "in the opinion of the present writer, the Peninsular languages agree in the general fact of being more closely akin to those of America than any other." The Choctaw word for man *hatak* is the Japanese *otoko*, and the Muskogee *chauheh* is the Loo Choo *chu*. The Choctaw *tike*, *tekchi* woman is the Loo Choo *tackki*. Boat is *peni* in Choctaw, and *fune* in Japanese; and bone is *foni* in Choctaw and *fone* in Japanese. The two Tchuktchi terms for father, *annaka* and *attaka*, are represented by the Choctaw *unke* and the Cherokee *chatokta*. The Cherokee *agaula* and the Choctaw *kullo*, fish, are equally derived from the Tchuktchi *ikhalik*. The Tchuktchi name for god is *istla* and the Choctaw *hoshtahli*, while the Muskogee god, *efeekeesa*, is not unlike the Japanese *jebisu*. The Tchuktchi *aganak* woman is the Cherokee *ageyung*; the Tchuktchi *unako* to-morrow, the Choctaw *onaha*; the Tchuktchi *nouna*, water, the Cherokee *omma*. But I must refer to the accompanying vocabulary for the lexical evidence thus introduced.

In regard to grammatical forms, absence of gender characterizes the Choctaw and Peninsular languages, and the same may almost be said in regard to number. Case is marked in both groups by post positions. The form of the genitive is worthy of special note. In the case of each the possessor, with an affix originally representing

the third personal pronoun, precedes the object possessed; in other words the Choctaw and Peninsular languages practice the post-position of the nominative. Thus in Japanese "the bone of the man" is rendered

otoko no fone,

and in Choctaw hatak in foni.

Similarly, "the finger of the woman" is in Loo-Choo—

tackki noo eebee,

and in Choctaw tekchi in ibbak-ushi.

These forms, which give us the English, *man's bone, woman's finger*, and in which *in, no, noo* represent the possessive inflection *'s*, together with the close resemblance in the actual words employed, illustrate the nearness of the Choctaw to the Peninsular idiom, and render a reference to Tchuktchi grammar unnecessary. The personal pronouns precede the verbal root in Loo-Choo and Japanese as well as in Choctaw, and the temporal index of the verb is final. For the past tense *ta* is the Japanese and *tee* the Loo-Choo index, while in Choctaw it is *tuk, tok*. The Choctaw futures in *ching, he* and *ashki* are like the Mongol in *ya, ho* and *sogai*. In the formation of the passive the Choctaw sometimes inserts an *l* like the Turkish, but in other cases simply changes the final vowel, as in Japanese. The Choctaw negative, *k* or *ik*, combined with the initial pronoun, is the prefixed Mantchu *ako*. In Choctaw, Japanese and Loo-Choo the accusative precedes the governing verb, and the place of the adjective seems in either case to be sometimes before, at others after the noun it qualifies. According to Santini, the Koriak verb, like the Tungus, is susceptible of all the modifications denoting variety and quality of action which characterize the American families of language. The Choctaws are undoubtedly the Tshekto, and the Cherokees the Koraeki.

A family more important in many respects, at any rate to the Canadian student of American ethnology, is that known as the Wyandot, which, in general terms, includes the Hurons and Iroquois. These fall into two divisions, a northern and a southern, the latter being, in the historical period, natives of North Carolina, and thus in proximity to the Choctaws. The most important of the southern tribes were the Tuscaroras and Nottoways. The northern tribes were, and are still in part, in the neighborhood of the great lakes—Huron, Ontario and Erie. The Huron, or Wyandot confederacy,

embracing many tribes comparatively unknown to fame, occupied the more northern, and the Iroquois or Five Nations, the southern part of the area. In the latter confederacy, said to be from three to five centuries old, were included the Mohawks, whose real name, according to Dr. Oronhyatekha, himself a distinguished Mohawk, is Kanyenkehaka, "the flint people," the Oneidas, Onondagas, Cayugas and Senecas. The Tuscaroras, migrating northward, united with them at a comparatively recent period to form the Six Nations, now found on the Bay of Quinte and on the Grand River. An Iroquois tribe originally inhabited the site of Montreal, and were known as the Hochelagas; and another still exists at Caughnawaga on the opposite side of the St. Lawrence. The Caughnawagas, St. Regis Indians and other scattered tribes, are generally known by the generic name Iroquois. A body of Hurons or Wyandots still exists in the neighbourhood of Quebec, where, in the days of warfare between them and the Iroquois, they sought French protection. Of the great nation that once occupied the extensive Lake Huron country, scattered fragments only remain. Some, with their ancient foes and relatives, the Iroquois, are found in the Western States, but the most important band is that found at Amherstburg on the Detroit River, whose history has been written in a somewhat rambling but amusing fashion by one of their number, Peter Dooyentate Clarke.

A peculiarity of the Wyandot-Iroquois dialects is the absence of labials, *w* being the nearest approach to the sound of these letters. In this they differ not only from the Algonquin tongues but from their related forms of speech, the Choctaw-Cherokee. The Mohawk makes a free use of the letter *r*, which in many cases possesses a certain virile force. This is sometimes replaced by *l* in Oneida, and in Onondaga, Cayuga and Seneca, by a breathing. Thus boy is *raxha* in Mohawk, *laxha* in Oneida, *haksaah* in Onondaga. The Tuscarora forms though differing from those of the five nations, agree with the Mohawk in presenting a recurrence of the harsh *r*, so little known to Algonquin speech. As far as I am able to judge, the affinities of the Wyandot proper or Huron are with the Tuscarora, which, from its resemblance to the Cherokee, I am disposed to regard as the oldest and purest form of the Wyandot-Iroquois language. The resemblance that exists between many words of the Tuscarora and Cherokee has been noted in the Mithridates, and is capable of large illustration. For instance, arrow is *kanah* in Tus-

carora, *gahnee* in Cherokee; dog *cheeth* Tuscarora, *cheer* Nottoway, *keethlah*, *keira* Cherokee; Fire *ocheeleh* Mohawk, *otcheere* Tuscarora, *cheela*, *cheera* Cherokee; man *itaatsin* Minekussar, *atseeai* Cherokee; woman *ekening* Tuscarora, *ageyung* Cherokee; boy *doyato* Huron, *atsatsa* Cherokee; child *yetyatsoyuh* Tuscarora, *oostekuh* Cherokee; death *guiheya* Iroquois, *choosa* Cherokee; face *ookahsa* Tuscarora, *issokuh* Cherokee; father *aihtaa* Huron, *tawta* Cherokee; mother *nekets* Tuscarora, *akatchee* Cherokee; good *ayawaste* Huron, *seohstaqua* Cherokee; girl *yaweetseutho* Wyandot, *ayayutsa* Cherokee; mountain *onondes* Seneca, &c., *naune* Cherokee; tongue *nonacha* Iroquois, *yahnohgah* Cherokee; water *aouin* Huron, *ohneka* Iroquois, *ommah* Cherokee. The following are a few instances of the agreement of Choctaw and Wyandot-Iroquois words. The Iroquois *entiekeh* and the Choctaw *neetak*, day; the Mohawk *ojistok* and the Choctaw *phitchek*, star; the Iroquois *onotchia* and the Choctaw *noteh*, tooth; the Cayuga *haksaah* and the Choctaw *ushi*, boy; the Seneca *hanec* and Iroquois *johnika* and the Choctaw *chinkeh*, *unky*, father; the Iroquois *nenskin* and the Choctaw *nockene*, man; the Iroquois *kninonk* and the Choctaw *kanchi*, to buy, are not accidental coincidences, but indications of that relationship which a similarity of character and modes of life render probable.

A curious instance of the transference of a word from one meaning to another is afforded in the Choctaw numeral three, *tukchina*. Now, there can be no doubt that this is the Mohawk *techini*, the Caughnawaga *tekeni*, the Cayuga and Onondaga *dekenih*, which however denote two, instead of three. That *tukchina* and *techini* are the same word is evident from the fact that eight, which in Choctaw is *untuchina*, is in Mohawk *sa-dekonh*, in Caughnawaga *sa-tekon* and in Onondaga *dekenh*. I am disposed to think that the Choctaw form is the true one, as the relation of eight to three gives five, the unit generally employed in compositions under ten. The Choctaw ten, *pocole*, is the Oneida *oyelih*, the absence of the initial labial being a necessity of Iroquois language.

What the Cherokee-Choctaws are, such in a great measure must be the Wyandot-Iroquois judging from the specimen of lexical or glossarial connection already given. What their relation is to the Peninsular family of Asia may easily be shown by comparison, although in philology it is not always true that languages which resemble the same language resemble one another. There may also

be several degrees of resemblance. In some languages the words are so feeble, consisting largely of vowels, that the comparison of any two such languages in different parts of the world gives but unsatisfactory results, unless some law governing the variation of vowel-sounds could be discovered. In Iroquois, Choctaw, and in the Peninsular tongues words are generally strong, with a good deal of the bold Koriak-Cherokee character and Tchuktchi-Choctaw independence, so that the framer of a comparative vocabulary, into which one of these languages enters, will find little difficulty in deciding questions of likeness. There are, however, two things which render comparison less simple in the case of the Iroquois languages than in that of the Choctaw. The first of these has already been alluded to—it is the absence of labials, and, in this connection the uncertain power of *w* in English and French renderings of Iroquois words. If it were always the equivalent of a labial, as it sometimes undoubtedly is, much of the difficulty would be removed. At times it seems to represent the liquid *m*, which is also a labial. The second hindrance is found in the additions to the original root which appear in the Iroquois as we compare it with the Choctaw and Peninsular languages, and which is evident even in comparing the older with the newer Wyandot forms. The Iroquois word has grown uncomfortably by means of prefix, affix and reduplication of syllables, sometimes apparently for purposes of euphony, at others, it would seem in a retrogade direction to evolve by synthesis a concrete out of a comparatively abstract term. Were I better acquainted with the less known members of the Peninsular family of languages with which the Iroquois stands in the closest relation, I might have to modify this opinion.

I am not at present aware of any Asiatic names with which to associate those of the Wyandot family. The word Wyandot, like Oneida, Onondaga, Nottoway, may relate to the Esquimaux term *innuit* and the Samoied *ennete*, meaning man. In Arrapaho, one of the Algonquin dialects, man is *enanitah*. The Wyandot forms for man are oonquich, ungouh, aingahon, ungue, nenekin, (r)onkwe, (l)onque, hajinah, hauj-eenoh, onnonhoue, aneehhah, nehah, eniha, aineehau, (r)aniha—etschinak, ita-atsin, entequos, agint, (r)atsin, (r)atzin, &c. Still, Esquimaux and Samoied forms appear—the Esquimaux *enuk* and Samoied *nienec*. But the Aino *aino* and the Japanese *hito, otoko*, may be found in the second and third groups.

The Wyandot family has undoubtedly miscellaneous Asiatic affinities in point of language. The remarkable term *kanadra*, denoting bread, is the Magyar *kunyer*, just as *wish* (five) is the Esthonian *wiis*. Rain in Mohawk is *ayokeanore*, a peculiar form, and this is the Turkish *yaghmur*; and the Turkish *besh* (five) is also the Cayuga *wish* and the Mohawk *wisk*. The Magyar *kutya* is the Tuscarora *cheeth* (dog) and the Lapp *oadze* is the Huron *auoitsa* (flesh). The Mohawk negative *yagh* is the Turkish *yok*, and *waktare*, an Iroquois word meaning "to speak," is the Yakut *ittare*. Stone is *odasqua* in Iroquois and *tash* in Turk, and tooth is *otoatseh* in Tuscarora, *dish* in Turk. To hide is *kasetha* in Iroquois and *kistya* in Yakut, and field is *kaheta* in Iroquois and *chodu* in Yakut. The Onondaga word *jolacharota* (light) is the Lapp *jalakas*, with an increment. Two is *ohs* Mohawk, *ausuh* Tuscarora, and *uch* Turk, *ews* Yakut, while seven is *jadah* in Mohawk, Oneida and Onondaga, and *yeddi* in Turk.

It may be asked why, when the Ugrian and Tartar languages relate so closely to the Iroquois by unmistakable roots, I turn aside to the Peninsular. I do so for various reasons: First, because certain peculiarities of Turkish and Ugrian grammar, such as personal and possessive pronominal affixes to verbs and nouns, are wanting in Iroquois. Second—Because the Peninsular languages are at least as near in lexical affinity to the Iroquois as are the Ural-Altaic; and, thirdly, because the Choctaw-Cherokee dialects, which are undoubtedly of Peninsular origin, are too like the Iroquois to admit of separation.

The Koriak origin of the Iroquois is given in the identity of the Koriak war-god, Arioski, with the Iroquois Areskoui. The resemblance of these names has often been noted, but it has been regarded as a coincidence similar to that which exists between them and the Greek Ares, curious, but of no scientific value. Mr. Mackintosh, in the little book to which I have already alluded, draws many parallels between the manners and customs of the Koriaks and the American Indians, several of the latter being Iroquois customs. Unfortunately this industrious author regarded the American aborigines *en masse*, and mixed up Koriaks and Tungus in his comparisons. Still, his facts, to which I cannot now refer, are valuable. Arioski is not the only Iroquois word in Koriak. The Koriak or Tchuktchi *khatkin*, *guetkin* are the Iroquois *hetken*, bad;

agwat is *oohuwa*, boat; *rinaka* and *iegnika* are *ronwaye* and *aquianha*, boy; *aghynak* is *eghnisera*, day; *nutenut*, *nuna*, are *ononentsia*, *neujah*, earth; *atta*, *annak* and *illiguin* are *ata*, *hanec* and *lahkeni*, father; *annak* is *yoneks*, fire; *gitkut* is *atchita*, foot; *kaaguk* is *kowa*, great; *nujak* is *onuchquira*, hair; *khigan*, *kihiguin* are *kiunyage*, heaven, sky; *gailigen* is *kelanquaw*, moon; *anak* is *aneheh*, mother; *ekigin* is *agwaghsene*, mouth; *chynga* is *yuungah*, nose; *kiuk* is *joke*, *kaihyochakouh*, river; *anighu* is *ouniyeghte*, snow; *gutuk* is *otoatseh*, tooth; *utut* is *ohotee*, tree; *mok* and *nouna* are *ohneka* and *nekahuoos*, water; *agunak* is *ekening*, woman; *acik* is *osae*, young; *ainhanka* is *eniage*, *eninya*, finger; *unako* is *eniorhene*, to-morrow; *kanujak* is *kanadzia*, copper; and *kulle* is *oyelih*, ten. In some of these words, the increment of which I have spoken, will be observed. Thus, aghynak becomes eghnis-*era*; nujak is lengthened to onuchquira, anighu to ouniyegh-*te*; unako, the Choctaw onaha, to-morrow, takes an interpolated *r*, which is probably a mere strengthening of the vowel *a*, and adds *ne*, eniorhe-*ne*. The strength of the Iroquois words comes out well in the Japanese and Loo-Choo. Thus we have *kuru*, Japanese, *karo* Mohawk, come; *kurrazzee*, Loo-Choo, *arochia*, Huron, hair; *kokurro*, Jap., *hahweriacha*, Iroquois, heart; *atcheeroo*, Loo-Choo, *otorahawte*, Huron, hot; *korossu*, Jap., *kerios*, Iroquois, kill; *sheeroosa*, Loo-Choo, *kearagea*, Mohawk, white; *teeroo*, Loo-Choo, *atere*, Iroquois, basket. Terms for man, woman and child are fairly represented in this group:—*Hito*, *otoko*, Jap., give *itaatsin*, *etschine*, *hatgina*, man; *tackki* and *innago*, Loo-Choo, give *otaikai* and *yonkwe*, woman; *kodoma*, Jap., is *kotonia*, and *wocka*, Loo-Choo, *woccanoune*, child. The Aino, which furnishes in its ethnic term for man, an equivalent to *aineehau*, *eniha*, in *zia* sister adds the original of the Iroquois *tsiha*, *akzia*. Its *oondee*, arm, is the Iroquois *aonuntsa*; *cahani*, boat, is *gahonhwa*; *kounetsou*, moon, *kanoughquaw* and *eghinda*; *wakha*, water, *auweah*; *askippi*, finger, *oosookway*; and *o*, *yes*, *io*. The Kamtchatdale is also fairly represented in Iroquois. Its form for axe, *kvzsqva*, is the nearest I know to the Iroquois *askwechia*; *adkang*, bad, is the Iroquois *hetken*; *ktshidzshi*, brother, finds its analogues in *yatsi*, *atsiha*; *koquasitch*, come, in *kats*; *kossa*, dog, in *cheeth*; *kwatshquikotsh*, see, in *atkahtos*; *quaagh*, face, in *ookahsah*; *chtshitshoo*, girl, in *yaweetseutho*, *caidaizai*; *settoo*, hand, in *chotta*; *kisut*, house, in *gunasote*, *koschoo*, sister, in *akchiha*, &c. The Iroquois third personal pronoun *ra*, *re* is the

Japanese *are*, and the Loo-Choo *aree*. The Iroquois numerals rae more Ugrian and Tartar than Peninsular, so far, at least, as my vocabularies enable me to judge. The presence of many Ugrian and Tartar words in common Iroquois speech is a phenomenon for which I cannot at present account. The same phenomenon appears in the Quichua of Peru.

The Iroquois grammar might be Mongol or Tungus as well as Japanese or Peninsular. It is neither Ugrian nor Tartar. It marks a distinction between nouns as virile and non-virile, similar to that of the Koriak. It possesses a plural in final *ke*, like the Magyar in *k* and the Mantchu in *sa*. It has also a dual like some of the Ugrian languages. It forms the genitive in the same way as the Ural Altaic and Peninsular languages in general, by preposing the genitive, followed by the third personal pronoun, to the nominative. The pronoun in the accusative, or regimen of the verb, precedes it as in Japanese, Mongol, &c., but this does not seem to be always the case with the accusatives of nouns. Another peculiarity of Iroquois grammar is that the small number of proper adjectives in the language follow the noun they qualify, while, in the Ural-Altaic languages, and sometimes in the Peninsular, they precede. Still the possessive adjectives are preposed as well as the word *akwekon*, all, and similar terms. The personal pronouns precede the verbal root, and the temporal signs follow it, as in Mongol, Tungus and Japanese. The Iroquois also agrees with the Ural-Altaic and Peninsular languages in employing post-positions only. Like the Mantchu, Northern Chinese and Choctaw, the Iroquois possesses the exclusive and inclusive plural of the first personal pronoun. It also has separate terms for elder and younger brother and sister, in common with all the Turanian languages. The Iroquois grammar is thus in its main features Choctaw and Peninsular.

The ball-play or lacrosse of the Iroquois, like that of the Choctaws, must be traceable to an Asiatic region, and may relate to the * well-known game of the Basques in Western Europe. A large family of nations and languages has yet to be recognized, that, with the Ural-Altaic class, shall include the Basque in Europe, the Berber, Haussa and Kashna in Africa, the Tinneh, Iroquois, Choctaw, and, perhaps, the Dacotah and Aztec of North America,

* The Basque game, as I learn from my colleague, Professor Coussirat, who has frequent witnessed it, is all but identical with that of the Iroquois.

and the Aymara and Quichua of the Southern Continent; and, intermediate between the Asiatic and American divisions, the Peninsular languages of Asia will occupy an important position. The Altaic languages least in sympathy with this family are the Mongol, whose affinities are largely Dravidian. At the base of this large family the Accad stands, whose relations are probably more Peninsular than anything else; and next to the Accad in point of antiquity and philological importance is the pre-Aryan Celtic, which lives in the Quichua of to-day, as I showed in a contribution to the Societé Americaine de France, and in a list published by Dr. Hyde Clarke in the Journal of the Anthropological Institute. Dr. Hyde Clarke had long before connected the Accad and the Quichua-Aymara, and had linked the Houssa with the Basque. He has also directed attention to Basque similarities in Japanese and Loo-Choo. Most of the tribes composing this family were known to the ancients as Scythians, so that the ancestors of our modern Iroquois may have over-run Media and plundered the Temple of Venus at Ascalon, tantalized the army of Darius or talked with Herodotus in the Crimea. Types of mankind, in a savage state, do not greatly change, as may be seen by comparing the Tinneh or Algonquin tribes with the Iroquois and Choctaw. Languages long retain their earliest forms, as is apparent in the Japanese *somots* and Loo-Choo *shimutzi*, which are just the old Accadian *sumu'i*, *samak*, a book, that were spoken in ancient Babylonia perhaps four thousand years ago. This continent may yet furnish materials in philology and kindred departments to lay side by side with the literary and art treasures of the ancient seats of empire on the Euphrates and Tigris, by which to restore the page of long-forgotten history. At any rate there is a path from the Old World into the New by the Asiatic Continent, as well as by the islands of the sea. Discouragements enough have been placed in the scholar's way by one-sided minds and students of a single language or science. It is time to treat them with the contempt that all narrowness deserves, and to aim at making ethnology more than a statement of unsolved problems.

It would be well for all who hold the essential diversity of American from other grammatical forms, to ponder the statement of one, who, himself no mean philologist, has generally shown little favour to any attempts that have been made to reconcile the Old World and the New in point of language. I allude to M. Lucien

Adam, who, after a comparison of Algonquin, Iroquois, Dacotah, Choctaw, Tinneh, Maya-Quiche, Aztec, Muysca, Carib, Guarani, Quichua and Kiriri grammars, adds this important note: "In fact the preceding languages are all more or less polysynthetic, but this polysynthesis, which essentially consists in suffixing subordinate personal pronouns to the noun, the postposition and the verb, equally characterizes the Semitic languages, the Basque, the Mordwin, the Vogul, and even the Magyar." As far as American philology is concerned the question of the unity of the human race remains where it has been fixed by Revelation. I close this paper with a sentence from Dr. Daniel Wilson's address before the American Association: "The same lines of research (as those which have demonstrated Aryan unity) point hopefully to future disclosures for ourselves, helping us to bridge over the great gulf which separates America from that older historic and prehistoric world; and so to reunite the modern history of this continent with an ancient past."

I.—COMPARATIVE VOCABULARY OF THE TINNEH AND TUNGUS LANGUAGES.

The material of this and the following vocabularies has been derived from English, French and German sources, with variant orthography. I have not thought fit to make any other alteration than that of replacing the German *j* with *y*, as such English vowel sounds as *ah*, *ee* sufficiently attest their origin.

	TINNEH.	TUNGUS.
arm	ola, T. (Tacully)	ngala
axe	taih, K. (Kutchin)	tukka
	shashill, T.	shuko
bad	tschoolta, Kn. (Kenai)	kaniult
bear	sus, T.; yass, C. (Chipweyan)	keki, kuti
beard	tarra, D. (Dogrib)	tshurkan
bed	kaatsch, U. (Ugalenze)	sektau
belly	kagott, U.	chukito
bird	kakashi, Kn.	gasha
	tsoje, Ko. (Koltshane)	doghi
black	tkhlsune, Tlt. (Tlatskanai)	sachalin
blood	sko, T.	shosha
	shtule, Um. Umpqua)	sugal
boat	tsi, T.	djaw
boy	kaha, B. (Beaver)	kuakan
bread	kliuthchu, K.	kiltora
brother	chah, K.; echill, T.	aki
bull	chasska, U.	chjukun
	ahkik, K.	etsche
child	beye, T.	buja, bujadjui
	quelaquis, C.	uli, aljukan
	ischynake, Kn.	kunga
clothes	thuth, C.; togaai, Kn.	tetiga
cold	nikkudh, K	inginikde
	hungkox, T.	inginishin
	oulecadze, B.	yullishin
come	chatchoo, L. (Loucheux)	tschi
copper	thetsra, K.	tschirit
day	tiljean, Ko.	tirgani
daughter	nitchit, K.	unadju
deer	batshish, Ko.	buchu
drink	esdan, Mo. (Montagnais)	undau
	chidetleh, L.	koldakoo
ear	xonade, Klt.	schen
	szulu, K.	korot

	Tinneh.	Tungus.
earth	ne, Na. (Navajo); nanee, Um.	na
eat	beha, L.	bishui
eye	eta, Mo.	esha
father	mama, Tlt.	ama
fire	teuck, At. (Atnah); takak, U.	toua, tog
fish	uldiah, C.	olda
	lue, Mo.	ollo
forehead	sekata, Y. (Yukon)	onkoto
girl	getsi, K.	asatkan
	kernihl, Tol. (Tolewah)	ghoorkan
give	hamiltu, C.	omuli
go	antonger, Y.	genigar
good	sutchon, T.	asain
great	unshaw, C.	ekzham
	choh, K.	choydi
green	dellin, Mo.	tschurin
hand	kholaa, Tlt.; hullah, Na.	gala
	inla, Mo.	nala
head	edzai, D.	udjoo
heaven	jujan, Kn.	njan
house	zeh, K.	dzsho
husband	ahoteey, C.	edee
	etsayoh, B.	oddiu
	deneyu, Mo.	edin
ice	ttatz, U.	djuko, dschuche
iron	shlestay, T.	sele
knife	teish, T.	utsch
	tlay, L.	sele
leaf	chitun, K.	awdanna
life	anna, T.	inni
lightning	nahtunkun, K.	talkian
lip	edanne, Mo.	aodjun
man	tengi, K.; tingi, Tn. (Tenan-Kutchin); tenghie, L.	tungus, donki
	sykka, U.	chacha
	payyahnay, P. (Pinaleno)	bey
mother	anna, Kn.	enie
	an, Mo.	ani
mountain	schheli, T.	tscholkon
	tauri, Mo.	urra
no	aume maw, B.	umi
nose	neuzeh, At.	nigaha
	huntchu, H. (Hoopah)	onokto
old	saiyidhelkai, K.	sagdi
pipe	tekatski, T.	tagon
rain	naoton, T.; tsin, K.	oodan, uddun
	tchandellez, Mo.	tukdol
red	delicouse, C.	cholachin
river	okox, T.	okat
salt	tedhay, Mo.	tak
see	eshi, Mo.; utschtschillia, U.	itschetschim
serpent	nadudhi, Mo.	nogai
sleep	azut, U.	adjikta
small	astekwoo, Tlt.	adsighe
	nacoutza, Y.	ujuktschukan
son	tsiah, K.	dsui
spoon	schitl, U.	kulli
star	kumshaet, L.	omikta
	klune, Y.; shlum, T.	haulen
stone	tschayer, P.	djollo
sun	chokonoi, Na.; chignonakai, Co. Coppermine.	schigun
	shoonnahaye, M. (Mescalero)	shun
thunder	idi, Mo.	addi
thread	mo, Mo.	umi
tongue	tsoola, T.	tachola
tooth	egho, X. (Xicarilla); shti, Tol.	ikta
wife	sak, T.	ashi
	jarcooey, C.	sarka n
wind	atse, Y.	edyn
wolf	yess, C. T.	gusko
woman	ekhe, Um.; chaca, T.	heghe, checha
write	edesklis, Mo.	dokli

The Tinneh numerals do not agree with the Tungus, but seem intimately related to those of the Koriaks, Tchuktchis and Kamtchat-

dales. This must be the result of intercourse between the Tinneh and these peoples in an Asiatic home, as the general vocabulary of the Tinneh shows comparatively little likeness to those of the so-called Peninsular family.

	TINNEH.	PENINSULAR.
1.	tahse, A. (Apache); tashte, Co.; tashayay, M.	dysak, *Kamtchatdale*
	etscha, T.; titskoh, Tol.	atashek, *Tchuktchi*
	tihlagga, K.; aitschla, Um.; tathlai, Na.	attajlik, T.
	kisslekka, I. (Ingalik)	
2.	natoke, Tit.; inteka, I.; nateakcha, At.	nitakaw, *Koriak*
	techa, Kn.; gatte, U.	hyttaka, ytahgau, K.
	nach, H.; nekai, K.; nacheh, Tol.; nakhe, C.	niochtsh, K.
	nahke, D.; onghaty, B.	
3.	tokchke, Kn.; toek, W. (Wilacki); taak, Um.	tschok, tsook, Ka.
	tahek, H.; tiik, K.; taakei, At.; tauh, Na.	
	kahyay, M.	ginch, K.
4.	teucheh, Tol.; tuntschik, Um.; teetutye, Si. (Sicanni)	tschak, tschaak, tschaaka, Ka.
	dine, D.; tin, Na.; tang, K.	ishtama, T.
5.	inla, lakken, D.	moulon, myllygen, K.
	swoila, Tol.; schwullak, Um.; chwola, H.	(sombula, sabljak, shumblia, sumula, *Samoied*)
	sesunlase, Mo.; skunlai, T.	sewinlak, T. (3)
6.	cooslac, W.; ulkitake, T.	gylkoch, kylkoka, Ka.
7.	tluzuddunkhe, C.	tscholudunug, Ka. (8)
	etsedetsenekai, K.	etschtanu, Ka.
	ookaidingkee, Si.	ahdanuth, etuchtunuk, Ka.
	hoitahee, Um.; tauatee, B.; tsaytch, Tol.	itatyk, Ka.
8.	coostak, W.	tshookotuk, Ka.
	elkedinghe, C.	tscholudunug, Ka.
9.	tahgeeahttah, C.	tschuaktuk, Ka.
	coostenekha, W.	tschaaktanak, Ka.

II.—COMPARATIVE VOCABULARY OF THE CHEROKEE-CHOCTAW AND PENINSULAR LANGUAGES.

axe	gahlooyahste, *Cherokee.*	galgate, *Koriak;* algatta, *Tchuktchi.*
bad	ooyohee, "	ashiki, *Japanese.*
	okpulo, *Choctaw;* hoolcowako, *Muskogee*	achali, K. (Koriak)
bear	yonung Ch. (Cherokee)	keingin, T. (Tchuktchi)
beard	ahhahnoolunghunge, Ch.	elun, *Kamtschatdale* [tschatdale
belly	ikfuka C. (Choctaw)	fuku, J. (*Japanese*); pligi, Ka. (Kam-
	innhalkay M. (Muskogee)	kaitki, Ka.
belt	uskofachi, C.	obee, *Loo-Choo*
bind	takchi, C.	toji, J.
bird	hushi, C.	hotu, L. (Loo-Choo)
black	kungnahgeh, Ch.	kunni, *Aino*
	loosah, C.	luulklek, K.
blood	homma, C.	kehm, A. (Aino)
	chata, M.	ketsu, J.
	issish, C.	chi, L.
boat	peni, C.	fune, J.
body	ahyahlunge, Ch.	gylgin, K.
bone	foni, C.	pone, A.
bow	itchukkatoxy, M.	edzak, Ka.
boy, son	pooskoos, C.	poo, A.; patscha, Ka.
	chahpozhe, M.	tungpoka, *Corean*
	nokkene, C.	iegnika, T.
	ushi, C.	ekik, K.
broad	hoputha, C.	habba, L.
brother	taychokkaduy, M.	otoko-kiyodai, J.; tyga, Ka.
	chotchitchwauh, M.	djalatscha, Ka.
	unggenele, Ch.	eninelan, eninelcha, ninelek, K.
	nocksish, C	eninichse, ninichsi, K.
	imunni, C.	emtschanhi, K.
burn	hukmi, C.	yuku, J.
buy	kanchi, C.	kau, J.
child	hokosy, M.	chigazi, A.
	hopohvyah, M.	bofoo, A.
	pooskoos, C.	wocka, L. (young)
clod	kupussa, C.; kussupe, M.	feesa, L.; tschapchunak, T.

day	neetak, C.	nitchi, L.
death, die	illi, C., ilzah, M.	wiillagyn, K.; haiulwa, A.
devil	askina, Ch.	akuma, J.
dog	ophe, C.	stahpu, A.
drink	ishko, C.	igu, A.
ear	istchuchtsko, M.	tschiftuchk, T.
	cheelane, Ch.	welolongen, C.
eat	pa, impa, C.	ippah, imbi, A.
	ahlestahyunghungskaw, Ch.	allotlonim, Ka.
egg	akang, C.	kuga, L.
evening	oosunghe, Ch.	aigomkje, T.
	yhofkosuy, M.	yube, J.
eye	tolitlowah, M.	lilet, K.
	mishkin, C.	manako, J.
far	hopiyi, M.	yempo, J.
father	aki, C.	chichi, J.; isch, K.
	unke, aunkke, C.	una, A.; annaka, T.
	tawta, Ch.	teteoya, J.
	ilhky, M.	ilhgin, T.
female	tek, C.	tackki, L.
fight	bohli, C.	pilluak, T.; buchi-ai, J.
finger	ibbak-ushi, C.	yubi, J.; eebeu, L.
fish	atsatih, Ch.	etschuda, Ka.
	agaula, Cn.; kullo, C.	ikahluk, T.
	nune, C.	ennen, K.
flesh	ahpisochah, M.	tubish, Ka.
fox	chuola, C.	tchasalhai, Kr.; gitgalgin, K.
fruit	uni, C.	ewynak, K.
girl, daughter	take, C.	tackki, L.
	chuchhoostee, M.	chtshitshoo, Ka.
go	ahe, C.; aguy, M.	iku, yuka, J.
	foka, C.	apkas, A.
god	hoshtahli, C.	istla, T.
good	chito, C.; heetla, M.	hota *Corean*; kuwodai, J.
goose	shilaklak, C.	lachlach, T.
grass	hasook, C.	kusa, J.; ewuk, T.
great	tlakkeh, M.	lukuklin, K.
	chito, C.	chytschin, Ka.
green	etsahe, Ch.	ichtschitschi, K.; sjiu, A,
	pahuyhlammyomuy, M.	aplela, K.
hail	gahnasookha, Ch.	kannik, T.
hair	gitlung, Ch.	kitigir, K.
	pase, pache, C.	bode, *Corean*; feejee, L. (beard)
	nutakhish, C. (beard)	nujak, T.
head	skoboch, *Chickasaw*	schaba, A.; kobe, J.
	nishkubo, C.	naskok, T.
	ecau, M.	kashko, T.
heart	chunkush, C.	shin, J.
	effaga, M.	sampeh, A.
	oonche, Ch.	minjugu, Ka.
heaven, sky	gullungluddee, Ch.	keilak, T.
hot	ukanawung, Ch.	kikang, Ka.
house	chookka, C.	ke, uchi, J.
ice	okte, C.	tschikutu, T.
life, live	okchaya, C.	kakowa, Ka.
light	egah, Ch.; hiyiaguy, M.	choigychei, K.
lightning	anahgahleske, Ch.	kumylgilat, K.
love	immuyuyhluy, M.	okmukulingin, K.
man	hottok, C.	otoko, J.
	nockene, C.	ningen, J.
	chauheh, M.	chu, L.; chujakutsch, K.
moon	teencenentoghe, Ch.	tankuk, T.
	halhasie, M.	jailgat, K.
morning	onnihile, C.; sunahlae, Ch.	emukulas, Ka. (unhaiel, *Yukagir*)
mother	iehskie, M.; akachee, Ch.	okkasan, J.
mountain	nunichaha, C.	naju, K.; naigak, T.
mouth	tsiawii, Ch.	zehyida, Ka.
	chaknoh, M.	sekiangin, K.
neck	innokewau, M.	ingik, K.
night	ninnok, C.; nennak, M.	nigynok, K.; unjuk, T.
nose	kohyoungsahli, Ch.	kajakan, Ka.
old	suppokne, C.	gepinowli, K.
prince	miko, C.	miko, J.
rain	ema, C.	ame, J.
	omba, C.	apftu, A.

	aski, M.; aguskah, Ch,	azgutsch, Ka.
red	keekahgeh, Ch.	akai, J.
	chahti, M.	kawachtuk, T.
river	hucha, C.	gychi, Ka.
	bok, C.	bez, A.
	equonih. Ch.	gojem, K.
run	chuffa, C.	shuppon, J.
	sitkuscha, M.	chikuten, J.
salt	hupi, C.	schipoo, A.
sea	amaquohe, Ch.	umi, J.; mok, imah, T.
	wehuta, *Hitchitee*	atui, A.
sick, sickness	abeka, C.	biyoki, J.
sister	unggedo, Ch.	onna-kiyodai, J.; tschagado, K.
	nocksishtike, C.	najahak, T.
skin	hakschup, C.	kawa, J.
sleep	gahlehah, Ch.	keilkat, K.
	nusi, C.	netsuki, J.
	nogobuscha, M.	soibushi, J. (sleep together)
small	chotgoose, M.	chiisai, J.
snow	ungnawtsi, Ch.	anighu, K.
	tilligue, M.	hlhigwuh, K.
star	owohchikea, *Hitchitee*	hoshi, J.
	phoutchik, C.	foshi, J.
summer	miski, C.	natsu, J.
	kohkee, Ch.	ka, J.; kuiga, T.
	tomepulleh, *Chickasaw*	adomplis, Ka.
sun	neetak-husih, C. (Day-star)	nichi, J. (day) hoshi, J. (star)
	neetahusa, M.	matschak, T.
	kalesta, Ch.	kulleatsch, K.
take	ishi, C.	oku, A.
throat	ahgelega, Ch.	igliak, T.
thunder	hiloha, C.	kyhal, kyigala, kihihelan, K.
	jyrajaa, C.	rai, J. urgirgerkin, T.
to-morrow	onaha, C.	unako, T.
tongue	soolish, C.; istetolahswah, M.	etschilla, K.
tooth	innotay, M.	wuttinka T.
tree	iti, C.; itta, *Chickasaw*; uhduh, Ch.	utut, K.; uttu, T.; uuda, Ka.
walk	yahkahbuscha, M.	hakobu. J.
water	uckah, C.	waku, A.
	ahmah, Ch.	emuk, T.; mima, K.
white	hatki, M.	haku, J.; attych, Ka.
wolf	yahah, M.	haigugeh, K.
woman	choyo, C.	jo, J.
	ageyung, Ch.	aganak, T.
	tike, tekchi, C.	tackki, L.
1.	humna, M.	onnon, K.
2.	tuklo, C.; toogalo, *Chickasaw*	tzogelsch, Ka. (3)
3.	tsawi, Ch.; totcheh, M.; tukchina, C.	tsook, Ka.
4.	ushta, C.	ishtama, T.
	nunggih, Ch,	nijach, K.
5.	tahlapi, C.	tachlima, T.
6.	hannali, C.	nunmalan, onnamyllangan, K.
7.	untuklo, C.	nitachmallangga, K.
8.	untuchina, C.	tschooktunuk, T.
9.	ontabah, M.	stammo, T.
10.	pocole, C.	kulle, T.

III.—COMPARATIVE VOCABULARY OF THE WYANDOT-IROQUOIS AND PENINSULAR LANGUAGES.

above	ehneken, *Iroquois*	uyeni, *Japanese*
arm	onentcha, I.	oondee, *Aino*
axe	askwechia, I.	kvasqua, koabcho, *Kamtchatdale*
	nokeuh, *Tuscarora*	inggako, *Koriak*
	ahdokenh, *Mohawk*	adaganu, K.
basket	atere, I. (*Iroquis*) [M. (Mohawk)	teeroo, *Loo-Choo*; zaru, J. (*Japanese*)
bear	oochereuh, T. (*Tuscarora*); ooquhariee,	akliak, *Tchuktchi*
bad	hetken,	chaitkin, K. (*Koriak*)
	washuh, A.	wasa, *Loo-Choo* [egchka, T. (*Tchuktchi*)
belly	kwichta, I.	ksuch, Ka. (Kamtchatdale); aktscha-
	unagwendá, M.	nanchiin, T.
below	ehtake, I.	jechtok, T.
belt	ontagwarinchta' I.	ririt, irit, T.
black	hontsi, I.	nudchen, T.
	tetiucalas, O. (*Oneida*)	natchala, T.; kytyhalu, K.

blood	cotnuh, T.; gatkum, N. (*Nottoway*)	ketsu, J.
	hotkwensa, I.; otquechsa, On. (*Onon-*	
body	gu-ierongue, oierouta, I. [*daga.*	gilgin, K.; karada, J.
bone	onna, H. (Huron)	hone, J.
	hechtienda, I.; akstiyeh, I.	kotsu, J.
bow	awraw, T.	erit, K.
boy, son	laxha, O.	laki, K.
	ronwaye, M.	rinaka, T.
	haksaah, On.; eawook, S. (*Seneca*)	akek, jakak, K.
brother	ataquen, H.; jattatege, On.	otoko-kiyodai, J.; tyga, Ka
	haenyeha, H.	eninichse, K.
	teetoteken, S.	itschamitugin, T.
	teeahgattahnoonduclih, M.	tschamdakal, K.
	yatsi, H.	ktshidzshi, Ka.
burn	gatchatha, I.	yatta, L.
child	kotonia, I.	kodomo, J.
	cheahhah, H.	chigazi, A. (Aino)
	woccanoune, T.	wocka, *Loo-Choo* (young)
cold	wathorats, I.; turea, H.	kiyetaru, J.
come	karo, M.	kuru, J.
copper	quennies, M.; kanadzia, I.	akagane, J.
day	entiekeh, I.	nitchi, L. (*Loo-Choo*)
	ennisera, I.; eghnisera, M.	nichi, J.; aghynak, T.
	yorhuhuh, T.	halui, K.; hallugg, Ka.
do	konnis, I.	okonai, J.
dog	yunyenoh, H.	inu, J.
	cheeth, T.	getten, T.; sheda, A.
	erhar, M.; cheer, N.; tschierha, On.	atar, chatalan, K.
death, dead	kenha, I.	gang, L.
drink	ichnillkeeuh, M.	igyletsch, Ka.
duck	soluck, M.	galie, K.; galgagalach, T.
ear	ohuchta, On.	tschiftuchk, T.
	suntunke, N.	tschintak, T.
earth	ohetta, I.	ttati, *Corean.*
	onouentsia, I.	nutenut, K.
	uenjah, S.; ahunga, O.	nuna, T.
eat	higuech, I.	ku, J.
	tehatskahons, M.	tekitschgyn, T.
egg	onhonchia, I.	nohk, nuku, A.; nyhach, Ka.
end	koktha, I.	hate, J.
evening	yougariahsickhah, M.	aigaweroe, K.
	tetemret, H.	aathin, Ka.
eye	acoina, H.	gan, J.
	kaka, S.; okaghha, C. (Cayuga)	shigi, A.; iik, T.
father	ionniha, I.; ihani, C.	una, A.
	aihtaa, H.; ata, T.	atta, T.
	rakeni, M.; lahkeni, O.	illigin, T.
feather	onasa, I.	hannee, L.
field	kaheta, I.	tahata, hatake, J.; getschigyn, K.
fingers	eyingia, H.	aihanka, T.
	sahhuguehlahgheh, M.	tschilgit, K.
fire	ontchichta, I.	undji, A.
	yoneks, T.	arnak, eknok, T.
fish	otschionta, On.	etschuda, Ka.
	yeentso, H.	entschudu, Ka.
	kenyuck, S.	annegui, T.
foot	saseeke, N.	shaku, J.
	oosa, T.	assi, J.
	ochsita, On.; achita, H.	gitkat, T.
forehead	akentstara, I.	kytshal, K.
	oyeutsa, H.	kuitschitsch, Ka.
fox	iitsho, M.	iuchka, T.; hitschkat, K.
frog	skwarak, I.	gayeru, J.
girl, daughter	kaunuhwukh, T.	ngewek, K.
	kayung, O.	suwingh, Ka.
	ikhehawog, C.; keawook, S.	gufikuku, K.
give	keyahwe, wahetky, I.	katchu, Ka.
go	higue, I.	yuku, J.
	yehateatyese, M.	utashish, Ka.
god	ocki, H.	egeg, K.
	tezhuskahau, H.	duzdeachtschitsch, Ka.
good	oogenerie, M.; ioyanere, I.	gemelewli, K.
great	kowa, I.	ko, okii, J.; kaaguk, T.
	tatchanawihie, N.	chytschin, Ka.

hair	arochia, H.	lauchshach, K. ; ruh, A.
	ahwerochia, I.	tacheracher, Ka.
	onuchquira, On.	kytyhuir, kitigir, K. ; kar-nu, A.
	ononkia, C.	nujak, T.
hand	osnonsa, I.	soan, C. (Corean)
	chotta, I.	syttu, Ka.
hare	tahhoot-ahnaykuh, M.	whl-huta, K.
he	ra, I.	are, J.
head	noatsheera, H.	kashira, J.
	nontsi, I. ; anoonjee, M.	naskok, T.
heart	hahweriacha, I.	kokoro, J.
heaven, sky	quaker-wutika, N.	goku-raku, J. ; rikita, A. ; kochall, Ka.
	kiunyage, I.	chain, Ka. ; khigau, K.
	garonhiague, I.	cherwol, K.
horn	kanagaa, I.	tscheonok, T.
hot, heat	otarahaute, H.	hoteru, J.
	yoonaurihun, T.	nomling, K.
house	kanosiod, C. ; kanoughsode, M.	kisd, kishit, Ka.
	anonchia, H.	ennit, T.
hunger, hungry	cautsore, O.	katsuyeru, J.
	cadagcariax, O.	shandageri, A.
kill	kerios, I.	koroshi, J.
knife	kainana, C.	ko-katana, J.
life	yonhe, M.	inochi, J.
	konnhe, I.	kyjunilin. T.
lip	hechkwaa, I.	kkovan, Ka.
love	enorongwa, M. ; aindoorookwaw, H.	(anurak, *Yukagir*)
male	hatgina, I.	otoko, J.
man	nenekin, I. ; aingahon, H.	ningen, J.
	itaatsin, *Minekussar*	chojatschin, T. ; hito, J.
	eniha, N. ; aneehah, T,	ainuh, A.
	oonquich, M.	kengitsch, Ka. ; oikyo, A. ; ickkeega, L.
	lookque, O.	luka, T. ; elku, Ka.
moon	kanaughkwaw, C.	(kininsha, *Yukagir*); kounetsou, A.
	kelanquaw, M. ; karakkwa, I.	gailigen, K.
mother	ena, N. ; aneheh, H. ; eanuh, T.	aingga, anguan, Ka.
	ikillnoha, M. ; ahkenolha, O.	ella, elhi, K. ; illia, Ka.
mountain	kaunatauta, C.	kimita, A.
	onontah, H. ; onontes, On.	enshida, namud, Ka. ; neit, T.
mouth	chigue, I.	kuchi, J.
	yasock, O	syeksye, saaxxa, Ka.
	sishakaent, C.	sekiangin, K.
	oosharuuwah, T.	gikirgin, djekergen, K.
	agwaghsene, M.	ekigin, T.
much	eso, I. ; aysoo, M.	osa osa, J
	awquayakoo, M.	oowhoko, L.
nail	ohetta, I.	wegyt, T
	oocheelah, M.	wachelang, K.
name	osenna, I.	ninna, K.
navel	hotchetota, I.	hozo, J. ; katkatschik, T.
neck	oneaya, M.	onnajan, K.
night	sonrekka, I.	ukuru, anzkari, A. ; unnjuk, T.
	kawwassonneak, O.	kyunnuk, Ka.
	nehsoha, S.	nikita, T.
nose	yaunga, H.	enku, K. ; hana, J.
	oteusag, N.	tatuk, T. ; ahdum, idu, A.
	oojyasa, T.	echaech, yachchaya, T.
	kakondah, S.	kankang, Ka.
	geneuchsa, M.	chyngak, T.
	enuchsakke, C.	enigytam, K.
place	kiterons, I.	kakeru, J.
rain	iokennores, I.	(yagmur, *Turk*)
red	quechtaha, S.	kawachtuk, T.
	guwenta-rogon, I.	nitschel-rachen, K.
	tucotquaurauyuh, T. ; oniquahtala, O.	tshatshalo, Ka.
river	kihade, C. ; geihate, On.	kiha, Ka. ; kuigutt, T.
saliva	wtchera, I.	yodare, J.
shoes	onokqua, T.	hunginn, C.
silver	hwichtanoron, I.	elnipel-wychtin, K. [K.
sister	tsiha, I. ; akzia, On. ; auchtchee, T.	ahtschitsch, kutchaan, Ka; tchakyhetch
skin	hoserochia, I.	rus, A.
	hnonk, I.	nakka, T.
sleep	wakitas, I.	kangwit[illegible], K.
small	ostonha, I.	uitschena[illegible], Ka.

snow, to snow	wakerens, I.	yuki, yukigafuru, J.
	ogera, On.	korjel, Ka.
	onyeiak, S.; ouniyeghte, M.	anighu, T.
speak	atakea, H.	idakuwa, A.
spring (season)	kungweeteh, M	anchtoha, T.
star	ojechsoondan, S.	agajin, Ka.
	ojishonda, C.	ashangit, Ka.
stomach	utskwena, I.	ikuwan, J
stone	owrunnay, T.	whraugon, K.
summer	akenha, M.; kayahneh, S.	sakan, A.; kegmu, T.
sun	kelanquaw, M.	galenkuletsch, Ka.
	karakkwa, I.	kulleatsch, Ka.; tirkiti, T.
	ladicha, H.	laatsch, T.
	onteka, I.	matschak, T.
	heetay, T.; aheeta, N.	tida, L.; tyketi, K.
	kachquaw, S.; kaaghkwa, C.	koatsch, Ka.
tongue	ennasa, I.	entsel, Ka.
tooth	onouweelah, C.; onawira, I.	wannalgn, K.
	otoatseh, T.	gutuk, T.
throat	niarigue, I.	reguzy, A.
thunder	kaweras, I.	kyhal, kyigala, ikigigrihan, K.
village	kanata, I.	guina, K.
walk	erai, H.	hiroi, I.
	ahteatyese, M.	ita, J.; atchoong, L.
water	auweah, T.; awwa, N.	wakha, A.
	ohneka, I.; oncegha, *Minekussar*	inh, K.; mok, emak, T.
weep	garkentat, I.	terugatirkin, T.
white	kearagea, M.	sheroosa, L.; shiroi, J.
	kenraken, I.	nilgachen, K.; rata-gaunep, A.
	keaankea, C.	genggahlan, Ka.
winter	koashlakke, O.; kosera, I.	kollealas, Ka.
	oxhey, H.; koosehhes, T.	achsachsaan, K.
wolf	ahquohhoo, M.	aigugeh, chgahuwu, K.
woman	yonkwe, M. O.; ekening, T.	innago, L.; aganak, T.
	otaikai, H.	tackki, L.
write	khiatons, I.	katchoong, L.
year	osera, I.	gytscharudo, Ka.
yellow	hotgikkwarogon, I.	nuutelgrachen, T.
	cheenaguarle, M.	duchl-karallo, Ka.
young	osae, N.	atschik, T.
1.	unji, T.; unti, N.	ingsing, K.
	uskot, M.	dyshak, Ka.
2.	techini, M.	ni-techaw, K.
	nekty, T.	niechtsch, K.
	teghia, O.	ytechgau, K.
3.	shegh, S.; segh, C.; ahseh, M.	tsook, Ka.; giuch, T.
	ahsenh, O.; aushank, H.	sang, L.
4.	kayerih, M.	gyrach, K.
	kayelih, O.	tsagelch, Ka.
	huntak, T.	niyach, ngshakaw, K.
5.	wisk, M., &c.	asheki, A.
7.	tchoatak, On.; tsatak, M.	itatyk, Ka.
8.	nakruh, T.	angrotkin, T.
	tagheto, O.	tshookotuk, Ka.
9.	tutonh, M.; tiohton, *Caughnawaga.*	tschachatonoh, tchanatana, Ka.
	tiohto, C.	tschuaktuk, Ka.
10.	oyelih, O.	kulle, T.

ADDENDUM.

THE DACOTAH FAMILY.

It is only since writing the foregoing article that I have found the relations of this important family. The Dacotah languages differ so widely in their vocabulary, or rather in their vocables, from the Iroquois, that, in spite of grammatical construction, and the equally warlike character of the two people, it was hard to imagine a community of origin. In the labials that are wanting in the Wyandot

dialects, the Dacotah is peculiarly rich. So complete is the compensation made by the Dacotah dialects for Wyandot shortcomings in this respect, that labials utterly unknown to the original root start up everywhere, as terminal, medial, and even initial sounds. On the other hand, the strong Mohawk *r* is almost absent in Dacotah; the Upsarokas, Minetarees and Mandans, who sometimes employ this letter, being very sparing in its use. Nor, can it be said, save as a rare exception, that there is an *l* in Dacotah to atone for the comparative absence of *r*, with which, in the Iroquois dialects, it is at times interchanged. The general vocabulary has miscellaneous Siberian affinities, largely with the Samoied, and many with the Ugrian languages. (I may say that I use the word Ugrian to denote the Finnic-Magyar family of languages as opposed to the Altaic, which includes the Tartar, Mongol and Tungus, since I cannot see the propriety of extending it, as has often been done, to the whole Ural-Altaic division). I was thus upon the point of making the Dacotahs a Samoied colony, and had, indeed, communicated the likelihood of such a relationship to correspondents interested in American philology, when light broke upon the subject in connection with the terminations of verbal forms, which, being followed up by other coincidences, settled the matter in favour of a Peninsular origin for the Dacotahs, as well as for the Iroquois and Choctaws. The Hon. Lewis H. Morgan has shown that the Dacotah and Iroquois dialects are allied, and that the latter separated from the parent stock at a much earlier period than the former.

The Dacotahs, better known as the Sioux, and the Nadowessies of Carver and other older writers, are a warlike, intrusive people, of good stature, and generally pleasing appearance, with capabilities of no mean order, and exhibiting, as in the case of the Mandans, a considerable advance in culture beyond the neighbouring tribes. They occupy a great portion of the centre of the continent, being essentially an inland people like the Wyandots and Choctaws. Their hunting-grounds extend from the Red River to the Saskatchewan southwards to the Arkansas, and are chiefly found between the Mississippi on the east and the Rocky Mountains on the west. They are thus the neighbours of many Algonquin tribes, with which they are more or less intermixed. The principal tribes of this family are the Sioux or Dacotahs proper, the Yanktons, Winnebagoes, Assineboins, whose name is Algonquin, Mandans, Upsarokas or Crows,

Minetarees, Ioways, Osages, Ottoes, Omahas, Quappas, Konzas and Hidatsas. Their warlike and independent character is well known, especially in connection with their recent encounter with the American troops and the subsequent withdrawal of some of them to Canadian territory.

The Dacotah word for man, male, is *wika*, *wicasta*, and this is the Tchuktchi *uika;* while other terms, such as *hihna* and *oeeteka*, relate to the Aino *aino* and the Japanese *otoko*. Similarly, the words for woman, *wingy*, *winnokejah*, *wakka-angka* and *tawiku*, represent the Loo Choo *innago*, the Tchuktchi *aganak*, and the Loo Choo *tackki*. The general lexical resemblances of the Dacotah and Peninsular, within the limits, at least, of my somewhat defective vocabularies, are not by any means so close as between the Choctaw and the Peninsular. Still, there are some striking forms. Such are the Dacotah *echong*, make, and the Loo Choo *oochoong; dowang*, sing, and the Loo Choo *ootayoong; yazang*, sick, and the Loo Choo *yadong; cangte*, heart, and the Japanese *sing*, &c. The Kamtchatdale connects intimately with some of the Dacotah dialects, particularly with the Assineboin. The Dacotah *wahcheesh*, child, is the Kamtchatdale *pahatshitsh; matsi*, knife, is *wattsho; toka*, sevant, is *tshequatsh; isto*, arm, is *settoo; ataki*, white, is *attagho*, &c. The Tchuktchi necessarily is connected; and we have the Dacotah *eeneek*, *eejinggai*, *cingksi*, boy, in the Tchuktchi *iegnika; cang*, day, is *gaunak; nijihah*, hair, is *nujak; nahsso*, head, is *naskok; ecat*, small, is *ekitachtu; neah*, *mini*, water, is, *nouna; tehha*, lake, is *tonga; onkahah*, finger, is *ainhanka*, &c, Of the few Corean words known to me, several answer to the Dacotah equivalents; thus the Dacotah *akhui*, ear, is the Corean *qui; uohta*, good, is *hota; paykee*, hair, is *bode; cezi*, tongue, is *chay;* and *pezi*, grass, is *phee*.

I have mentioned verbal terminations as my guides to the affiliation of the Dacotah languages. In Dacotah a common termination for verbs is that variously rendered *ang*, *ong*, *ung*, as in *yatkang*, eat, *nahong*, hear, *pahmung*, spin, *tongwang*, see, *echong*, make, *manong*, steal. Captain Clifford, in his vocabulary of the LooChoo language appended to Basil Hall's voyage, draws attention to a similar termination of the verb. He says: "I have, throughout the vocabulary considered the termination *oong* to denote the infinitive and have translated it as such, even when the sense points to another word, merely to preserve consistency; there are, however, a few excep-

tions to this, and some of the verbs will be found to terminate in *ang*, *ing*, *awng*, *ong* and *ung*." The Japanese infinitive in *mi*, to which there are many exceptions, does not resemble this termination, but connects with the Turkish infinitive in *mek* and the Magyar in *ni*. Neither does the common LooChoo and Sioux form resemble the Mantchu in *re*, or the Mongol in *hu*. We are thus, I think, justified in holding that the Dacotah verbs *echong*, make, *dowang*, sing, and *yazang*, be sick, are the same words as the LooChoo *oochoong*, *ootayoong* and *yadong*, having meanings identical. But a confirmation of the Peninsular origin of the Dacotahs even more interesting is afforded by a comparison of the Assiniboin infinitive, or at least verbal termination, with that of the Kamschatdale. The Assiniboin verbs in their simplest form end in *atch*, *itch*; thus we have *passnitch*, *tusnitch*, to love, *wunnaeatch*, to go, *eistimmatch*, to sleep, *aatch*, to speak, *wauktaitch*, to kill, *waumnahgatch*, to see, *aingatch*, to sit, *mahnnitch*, to walk, &c. Similarly in Kamtchatdale we meet with *kasichtshitch*, to stand, *koquasitch*, to come, *kashiatsh*, to run, *ktsheemgutsh*, to sing, *kassoogatsh*, to laugh, *koogaatsch*, to cry &c. It is true that the Kamtchatdale *kowisitch*, to go, and *kwatsh-quikotsh*, to see, are unlike the Assiniboin *wunnaeatch* and *waumnahgatch*, except in their terminations; but, as I have already indicated the connection of the Dacotah and Kamtchatka vocabularies, this is an objection that fuller knowledge of Kamchatdale would probably remove. It was the verbal terminations of Sioux in *ng* and of Assiniboin in *tch* that decided the question in my mind of the Old World relations of the Dacotah family of language and tribes. Those who are better acquainted with the Peninsular languages may be able to account for diversities in the Dacotah dialects by corresponding differences in them. That two such unusual forms as the LooChoo and Kamchatdale should occur in one American family is very strong presumptive evidence in favour of that family's Peninsular derivation.

The grammatical construction of the Dacotah languages may be said, at least, to interpose no obstacle in the way of a Peninsular origin. The absence of true gender, and a distinction between nouns as animates and inanimates; the formation of the genitive by simple prefix to the nominative, with or without the third personal pronoun; the use of pronominal prefixes, and of post positions; the place of the regimen before the governing verb, are all in favour of

such an origin. The post position of the adjective, which my knowledge of the Dacotah dialects does not enable me to say is universal, finds its analogue in some Japanese and Loo Choo forms. The inclusive and exclusive plural belongs to the Siberian area, and is Turanian. The post position of the negative *sni* answers to the post position of *nang* and *nashee* in Loo Choo. And the use of two tenses only, a present-past and a future, reminding the philologist of the Semitic and Celtic languages, presents no barrier to the relationship, inasmuch as the temporal index follows the verbal root, while the pronoun precedes it. It is worthy of note that while there is a general agreement in grammatical forms among the Iroquois, Choctaw and Dacotah languages, they specially coincide in marking the difference between transitive and intransitive verbs by the use of distinct pronominal particles. Judging from the identity in form of the Sioux and Assiniboin verbs to the Loo Choo and Kamtchatdale respectively, I would be inclined to regard the Dacotah family as a far more recent off-shoot from the Peninsular stock than the Iroquois or the Cherokee-Choctaws, a view which is favoured by the geographical position of the several tribes.

The ball play or lacrosse of the Choctaws and Iroquois is practised by the Assiniboins, whose method of boiling by dropping heated stones into a skin substitute for a cauldron, has, according to Catlin, gained them their Cree name of "Stone Indians." Pottery was extensively manufactured by the Mandans; and the large, handsome skin lodges of the whole Dacotah family present a marked contrast to the wigwams of the Tinneh and Algonquin tribes. The Mandan lodges, excavated to a slight distance and covered with earth, with the exception of a hole in the centre, are the same as those of the Koriaks and Tchuktchis.* The lascivious dances of many Dacotah tribes resemble those of the Kamtschatdales. One physical peculiarity of this family is the long hair of the warriors which often sweeps the ground. My limited knowledge of the inhabitants of the Peninsular area does not enable me to say whether this feature characterizes any of its populations. The Sioux have a story of a maiden's leap from a precipice into the water, the "Lover's Leap" of Catlin, which recalls the tradition of the Leucadian Rock and the Hyperborean practice alluded to by many ancient writers. If this be a

* According to Klaproth, the Koriaks call the Tchuktchis Mainetang, which may be the original of the name Mandan.

Koriak tradition, the Leucadian Corax, and Charaxus, the brother of Sappho, may be terms of ethnical significance. I have little doubt that the ancient Koriak habitat and centre of diffusion was the Caucasus, where the Coraxi and Cercetae dwelt. The Assyrian inscriptions should shed light upon this important family, which finds such large representation on the North American Continent.

A few of the Dacotah numerals show their Peninsular connection by agreeing with those of the Iroquois and Choctaws. Thus the Dacotah *onje, eyungkae, yonke, wonge,* one, are the Iroquois *anji* and *enska;* while *amutcat,* another form of the same number, is like the Iroquois *onskat.* The Otto *tekeni,* two, is the Iroquois *techini.* I can hardly think that it is a borrowed word, inasmuch as the Sioux *sahdogang,* eight, is the Iroquois *sahdekonh,* and the relation of two and eight was exhibited in the Choctaw *tukchina* and *untuchina.* The Dacotah *weekeechem, wikchemma,* ten, are probably the same as the Iroquois *wasenh;* and *cheehoh, kakhoo,* five, agree with the Muskogee *chahgkie.* While a more extensive comparison than the materials at my disposal have enabled me to make would be very desirable, it will, I think, be confessed by competent judges, that, for the purposes for which the paper has been written, it is not necessary. It will be a simple matter for other students to follow out the lines of research that I have indicated and in a measure illustrated, and either confirm the conclusions arrived at, or otherwise account for the phenomena on which they are based.

COMPARATIVE VOCABULARY OF THE DACOTAH AND PENINSULAR LANGUAGES.

arm	ada, *Hidatsa;* arda, *Mandan*	ude, yeda, *Japanese*
	isto, *Dacotah, Yankton* [(*Dacotah*)	settoo, *Kamtchatdale*
arrow	mahha, M. (*Mandan*); ma, mong, D.	mechim, Ka. (*Kamtch... ale*)
	minja, Os. (*Osage*)	machmiuche, K. (*Koriak*)
axe	ashpaw, D.; oceopa, A. (*Assiniboin*)	kvasqua, Ka.; kal-kapak, T. (*Tchuktchi*
	ahana, ongspe, D.	ono, J. (*Japanese*)
bad	schicha, D.; ishia, H. (*Hidatsa*)	ashiki, J.
beard	iki, H.; eshaesha, U. (*Upsaroka*)	hige, J.; uika, T. [piigi, K.
belly	ikpi, D.	fuku, J.; pai, *Corean;* ksucb, Ka.
	chesa, Os.	aksheka, T.
	bare, U.	hara, J.
belt	ipasaki, H.; ipiyaka, D.	obi, J,, L. (*Loo-Choo*); tapahi, T.
bind	kashka, D.	kuku-ru, J.
bird	dikkappe, U.	tzkepf, A. (*Aino*)
	tsakaka, H.	tac, C. (*Corean*)
black	chippushaka, U.	nufsunke, K.
	eeokhpazee, D. [*Winnebago*	aehkuropeeh, A.
blood	uosi, Y. (*Yankton*); waheehah, W.	auku, T.
	wamee, Om. (Omaha)	kehm, A.
	idi, H.; eda, U.	ketsu, J.
boat	wata, D.	agwat, K.; attuat, hetwutt, Ka.
	mati, H.; maheshe, U.	maachdyhm, Ka.
bone	hidu, H.	kotsu, J.; kutsi, L.; kotham, Ka; ha-
bow	etazeepa, D. [hnopah, M.	edzak, Ka. [tamfa, K.; atitaam, T.
	beerahhah, Min. (*Minetaree*); ware-	faru, C. [nika, T.

boy, son	eeneek W.; eejinggai, Min.	ecingai, Ot. (Otto). oongua, L.; yeg-chahinks, A. okaijeno-bompo, A.
	disi, H.	doji, J.
	shekanja, Min.	shisong, J.
	weeshinga. Os.	bosang, J.
	cingksi, D.; shinzoshinga, Os.	shoni, shisoku, J.
	meetshingshee, D.	musuko, J.
brother	sonkakoo, D.	tschangkuon, C.; kamgoyak, T.
	boocouppa, U.	yubi, yobu, A.
buffalo	tahtungkah, D.	tschinga, K.
	sha, Os.	shao, C.
	biaha, U.	woocoshe, L.
burn	adahahe, H.	taku, J.; yaddee, L.
	ghu, D.	yaku, J., akka, L.
child	wahcheesh, D.	wocka, L. (young); wasaso, A.
	bakkatte, U.	pahatshitsh, Ka.; bogotschi, A.
	shinga-shinga, Om.	shoni, J.
clothes	sheena, D.	ching, L.; choongay, C.
cold	oisnaitch, A.	koenetsch, Ka.
	tasaka, D.	tschachtschen, K.
	ceereeai, Min.	syrriam, A.
	hootshere, U. [neehee, W.	kiyetaru, J.
	sinnee, D.; snee, Y., Ot., Om., seehi, kuwa, D.	samui, kan, J.; kanjukukok, T.
come		ki, ku-ru, J.; kokwasitch, Ka.
day	cang, D.; hangwai, Ot.	gannak, T.
death, die	tha, D.; tehe, H.	tokok, T.
	carrasha, U.	rai, rairosiwo, A.
do	hidi, H. [hah, W.	itashi, J.
dog	shong, A.; shonka, D. Y.; chonkehi, H.	ching, inu, J.
drink		kuiki, Ka.
	smimmik, U.	samgam, K.
	meeneatgauch, A.	migutschi, T.
	heeiatekaupeteka, D. [naughta, Os.	tapatken, K.
ear	neetah, Om.; nottah, Q. (*Quappa*); akuhi, H.	tschintak, T.
		kui, C.; igiad, Ka.
	lahockee, Min.	ilyud, Ka.; wilugi, K.
earth	mahnah, W. [Om.; mongka, Y.	nunna, T.
	maka, D.; maha, Ot., Os.; moneeka,	mok, C.
eat	yuta, D.; duta, H.	etsyh, Ka.
	bahbooshmekah, U.	ippah, imbi, A.
	utahpee, D.	tabe-rn, J.
enemy	toka, D.	teki, J.
evening	tassetoo, D.	tangkitti, tyngfouti, K.
	ohpai, Min.; appah, U.	yube, J.; aibyngit, T.
eye	esa, U.	ilk, T.
	eshtike, D.; ishchuhsuhha, W.	sik, shigi, A.
father	ate, H.; atag, D.; dadai, Om.; atcucu, Y.	atta, attaka, T.
	menoomphe, U.	enpitsch, Ka.
fight	kastaka, D.	tatakau, J. (kogdak *Yukagir*).
finger	onkaha, M.	aihanka, T.
	shake, D.; shagah, Os.; shagai, Om.	sokora, C.; keko, gyhgek, Ka.
	buschie, U.	pkotsha, Ka.
	napchoopai, Y.; shantee-ichpoo, Min.	jubi, A.; yubi, J.; eebee, L.
fire	pytshi, W.; pechae, I. (*Ioway*); pajah, beerais, Min.; wareday, M. [Os.	apeh, A.; pangitsch, Ka.; fi, L.
		pol, C.; bryuumchitsch, Ka.
fish	hoaahug, D.; haugh, Os.; hohhah, W.; hoho, Om.; ho, Ot.; huh, Q.	eo, L.; koki, kuki, C.; giyo, J.
	poh, M.; boa, Min.; booah, U.	uwo, J.
	hoghang, D.; hohung, Y.	sakana, J.
flesh	cehpi, D.	tubis, Ka.
	tado, Y.; tahyuh, Q.; tatookai, Ot.; tando, D.; tandocah, Os.	taat, tatchal, Ka.
	cuructshittee, Min.	korattal, K.
	chahhah, W.	koki, C.
flower	odakapaki, H.	ibuiki, sipoike, A.
	hka, D. [sih, K. (*Konzas*)	ku, C.
foot	siha, D.; sih, Q.; si, W., Ot., Om., Os.;	ashi, shake, J.
forest	ochaw, D.	hayashi, J.; ooda, Ka.
fox	soheeda, D.	tschkuada, Ka.
fruit	waskuyeca, D. [hoongshee, D.	kuwashi, J.; isgatesitch, Ka.
girl, daughter	meyakatte, U.; macath, Min.; meetsmeeyaikanja, Min.	math, A.; newekik, T.
		neuweku, T.
	sookmeha, M.	shuguina, Ka.
	eejonggai, On.	ungua, L.; suwing, Ka.

girl, daug ter	heenukhahhah, W.	kanaz, A.
	shemashinga, Os.	shuzo, J
give	khu, accuje, D.; ku, H.	qui-ung, L ; katchu, Ka.
go	dah, U.; de, D.	tout, teut, Ka
good	itsicka, U.; tsaki, H.	matschinka, T.
	tonhai, Os.	itainoktok, T.
	uohta, D.	hota, C.
grass	pezi, D.; beka, U.; mika, H.	phee, C.; wuk, wehei, T.
hail	makkoupah, U.	yobu, J. (to hail)
hair	nijihah, Q.; masheah, U.; natoo, Ot.	matihushi, C.; nujak, nujet, T.
	arra, Min.	ruh, A.; tseracher, Ka.
hand	shantee, Min [shagni, Om.	syttu, sotong, Ka.
	sake, D ; saki, H.; shagah, D ;	ki, L ; chketsch, chkatsch, Ka
he	na, U.; nee, Min ; neeah, W.; ount, M.	oan, onno, unin, K
head	naso, Ot ; nahsso, W.; nanthu, I.	nashko, naskok, T.
	pa, D.; pah, Y.; pahhih, Q.	gpa, A.; bosi, L
hear	kikua, H.	kiku, J.
heart	nasse, U.; nochteh, Q.; natah, Min.	nokguek, nunjugu, Ka.
	cangte, D.	shing, J.
heaven, sky	ammahhe, U.; mahagh, Os.	ame, J.
hot	choustungatch, A.	kuinitschkit, K.
	ahre, U.; arraise, Min.	karai, J.
	dsasosh, M.	attisa, L.
	dindita, D.	danki, J.
house	tshe, I.; assua, U.; cheehah, W.	uche, ke, J ; zise, A.
	tipi, D.; teepee, Y.; teib, A.	zibu, tschap, tschibi, C
	ote, M.; ati, H.; tea, D ; tshe, I.; attee, Min.; teeah, Os	katchi, L.; yado, taku, J.
I	be, U.; vieh, Q ; veca, Os.	wu, T.
ice	cagha, D.	cigu, K.
knife	matsi, Min.; mitsa, U.; mahee, Ot, Om.	wattshoo, Ka ; majiddi, A.
lake	tehha, W.	to, A ; touga, T.
leaf	ape, wapa, D.	wha, L. (jipan, *Yukag'r*)
	moneyahpe, U.	niep, A.
life, live	niya, D.; nee, Os.	inochi, J.
	ti, D.; itshasa, U.	itchitchee, L.
light	thieshe, U.; edayhush, M.	atchat, Ka.
	ohjajo, Y.	choigychei, K.
love	wahtscheeng, D.	eiwatschim, K.
	ahmutcheshe, U.	aksamatjen, K.
make	echong, D. [Y.	oochoong, L.
man	wica, D.; wahsheegae, Ot.; weechasha,	ickkeega, L.; okkai, A.; uika, T.
	wongahah, W.; wineha, A.; neka, Os ;	ningen, J.; kenge, Ka.
	mattra, Min [nikkah, Q.	nutaira, K.
	hickechewechasta, D.	oyachutsch, T.
	hihna, D.	ainu, A.
	oeeteka, D.	otoko, J.
	kida, H.	hito, J.
moon	hangetu-wi, D. (night-sun)	tangkitti, K. (night); ti, hi, J. (sun)
	minnatatche, U.	man-getsu, J. (full-moon)
mother	ina, hung, D.; enaugh, Os.	ainga, T ; anguan, Ka.
mountain	khyaykah, D.; haiaca, Y.; ohai, T.	oka, J.; gyeigoi, K. [*kagir*).
	paha, D.; avocavee, Min.	pehguktsch, Ka.; bukkon, K. (pea *Yu-*
	mahpo, ahmahabbe, U.	fnufa, tenup, K.
mouth	liptshappa, Min.	jeep, C.
nail	shaka, D.; shakahaugh, Os.; saki, H.	kugi, J.; kukuh, Ka.
near	askahaah, D.	kakio, T.
neck	shuah, U.	kuiich, Ka.
	doti, H.; dote, D.; tashai, Ot.	iityg, T.; hutdehn, K.
	apeeh, Min.	kubi, J., L.
night	hangyetu, D.	tyngfouti, K.; unnjuk, T.
	estogr, M.	atziroo, L.
no	honkosha, Os.	uinge, K.
	barnetkah, U.	biinakitlin, Ka.
	ea, D.; eah, A.	iya, J.
pouch	wozuha, D.	foosa, L.
rain	maghazu, D.; mahajon, Y.; nezuma, Os.	[ta, T.
	naunshee, Om.; neezhuh, W.	muchemuks, K.; neptshuk, imagnach-
	hkahoosh, M.	azgatsch, Ka.
	hannah, U.	ame, J.: kantsch, Ka.
	harai, Min. [hecat, U.	furi, J.
red	hishi, H.; ishshee, Min.; sha, D.; his-	akassa, L.; akai, J.
river	wakpa, D.; wacopa, Y. [U.; azi, H.	woyampih, K.
	passahah, M.; watishka, Om.; ahesu,	peth, fez, bez, bezu, A.

robe	mahetoh, M.	makak, T
run	doozakon, D.	tschasgoa, A.
	akharoosh, Os.	hashira, J.
salt	miniskuya, D.; amahota, H.	mashoo, L.
sea	tehha, tehchuna, W.	ta, C; atui, aducka, A.
servant	toka, D.	tshequatsh, Ka.
sew	kikaki, H.	kuke-ru, J.
shoe	hangpa, D.; honpeh, Q.	hunginn, C.; angesuf, K.
	opah, Min.; hupa, H.	sabock, L.
shoulder	idaspa, H.	tapsut, tapfka, A; tschilpit, T.
	hiyete, D.	kutta, L; kata, J.
	amdo, D.	oondee, A. (arm)
sick	yazang, D.	yadong, L.
sing	dowang, D.	utau, J.; ootayoong, L.
sister	wetonga, Os.	ichtum, Ka.
	itakisa, H.	tschakyhetsch, K.
sit	aingatch, A.	eeoong, L. [kotschi, C.
skin	uka, koku, D.; aduaka, K.	ka, L.; kawa, J.; kooogh, Ka.;
sleep	ishtingma, D.	tungykushih, Ka.
	mughumme, U.	moguru, A.; milichamik, K.
	eistinmatch, A.	milchaten, T.
small	tscheestin, tonana, D.	takine, takoni, A.; nitschenan, Ka.
	ecat, U. [Min.; wahhah, W.	ekitachtu, T.
snow	beah, U.; pau, Os.; pah, Ot; mahpai,	upas, A.; pangopag, K.
speak	ide, H.	idakuwa, A.
	ia, D.	ii, iu, J.
star	wickangpi, D.	ashangit, Ka.
	peekahhai, Ot.	fosi, L.
	hkaka, M.; icka, H.; eckah, Min.	hoshi, J.
steal	ki, D.	ikka, A.
stone	eeyong, Y.	uigum, T.
	eengro, Ot.	whraugon, K.
storm	tattasuggy, Os	techtok, T.; tschitchutscha, Ka.
sun	meencajai, On.; menahkah, M.	matschak, T.
	wee, D.; pee, Ot.; weehah, W.	fi, J.
sword	magasagye, D.	magiddee, A.
tail	tsita, H.	dzoo, L.
take	ichu, eyaku, D.	eechoong, L.; uke-ru, J.; uhk, oku, A.
they	eonah, M.	oanas, K.
think	echin, D.	shiang, kangaye, J.
thou	de, U; deesh, Os; dieh, Q. [ne, M.	tu, Ka.
	nish, D.; ne se, Min.; ney, W.; nea, A.;	eanny, A.; nanji, J.
thunder	walkeeang, D	yegilkegie, T.
to-morrow	hayahkaytse shah, D	haiedsai, C.
tongue	dezi, H.; tshedzhi, D.: theysi, Min.; dehzeehsh, W.; dehzeh, Q.	dytschil, Ka.
tooth	hi, D., H.; he, I, W., Ot; hih, K.; hee, Y.; ea, U.; ii, Min.	ha, J., L.; ji, C.
tree	nahnah, W.	nan, C.; nih, A.
village	otoe, D.	atanym, Ka
	ameteh, Min.	machi, J.
warrior	ahkitshutah, D.	shisotsu, J. (soldier)
	ankedaugh, Os.	gunsotsu, J. (soldier)
	nassa-battsats, U.	bushi, J. (soldier)
wash	yuzaza, D.	yusugu, J.
water	nih, Q.; neah, Os.; ninah, W.	inh, K.; nouna, T.
	mini, D.; meenee, Y.; minne, U.	nouna, mok, T.; mimel, K.
	passakah, M.	peh, A.
	midi, H.	mese, L.
we	bero, U.	warera, J.; muru, K.
	onkia, D.; ungeaip, A.; unguar, Os.	wankuta, T.
weep	cheya, D.	kia, T.; tschisgoa, A.
white	ataki, H.; hoteechkee, Min.	attych, Ka.
	sang, D. [chose, U.	chein, C.
	ska, D., Ot., Om.; skah, W., Q., Os.;	haku, J.
wife	moorse, M.	maroo, A.
	moah, U.; mega, I.	mazy, A.
wind	hootsee, U. [mia, H.	kyteg, K.; kyttych, tschichutsha, Ka.
woman	meha, M.; meyakatte, U; meeyai, Min.;	math, A.
	wingy, winnokeja, D.; nogahah, W.	innago, L.; mennokoosi, A.
	wakka-angka, D.	aganak, T.
	tawicu, D.	tackki, L.
	unah, D.; enauh, Os.	newem, T.
wood	tschang, D.	tschitschini, A.
	money, U.	nammo, C.

write	akakashi, H.	kaki, J.
yellow	tsidi, H.	dsadsal, Ka.
yesterday	tanneehah, D.	cheenoo, L.
you	dero, U.	turi, T.
1.	duetsa, H.	tizi, L.; dysak, Ka.
	wajitah, D.	hitotsu, J.
	jungihah, W.; eyunkae, I.; onje, D.	ahnehn, ingsing, inshingyan, K.
2.	dopa, H.	tupu, C.; tup, A.
	nopa, D.; noopah, Min; nopi, W.	yhnap, inipf, A. (4)
	noue, Ot.; nowae, I.	ni, J.
	tekeni, Ot.	nitakaw, K.
3.	rabeenee, Om.; laubenah, Os.	liep, raph, A.
	tana, Ot.; tanye, I.; tahni, W.	sang, L.; san, J.
4.	topa, H., D.; topah, Min., Y.; toba,	tupu, C.; tup, A. (2)
	tome, A. [Om.; tobah, Os.	ishtama, T.
	tuah, Q.; toua, Ot.	tsaak, Ka.
5.	satsch, W.; sattou, Q.; sahtah, K; sahtsha, Min.; thata, I.	itsutsu, J.
	kihu, H.; kakhoo, M.; cheehoh, Min.	asheak, A.; goo, L.; go, J.
6.	ahkewe, H.; shaque, Ot.; kohui, W.	iishu, C.
	akama, H.; kemah, M.; acamai, Min.; ahcamacat, U.	ihguaen, ywam, A.
	schappeh, Q.; shappeh, K.; shapah, Os.	juwambe, A.
7.	shahco, D.; shakoee, Y.; shagoa, A.; shako, W. [napah, Q.	iikii, C.; shichi, J.
	painumbe, Om.; panompah, Os.; pen-	aruwambi, A.
8.	dopapi, H.; kela-tobaugh, Os.	duhpyhs, tubishambi, A.
	pehdaghenih, Q.	pigayuk, T.
	tatucka, M.	tschookotuk, Ka.; yatsu, hatchi, J.
	shahendohen, D.; shakundohu, Y.	tschonutonu, Ka.
	kraerapane, I.; kraerabane, Ot.; krairabaini, Om.	
	perabine, Om. (rabeenee = 3). 5+3.	raph, A. (3).
	schunkkah, Q.; shanke, Ot.; shonka, Om.; shankah, Os.	chonatschinki, K.
	nowassapai, Min; napchingwangka, D.	syhnahpyhs, sinesambi, sinobsam, A.
	nuhpeetchewunkuh, Y.	
	mahpa, M. 5+4	yhnap, A. (4).
10.	wiket-shimani, D.; weekchee-minuh, Y.	min-gitke, K.; tschom-chotako, Ka.

K.

tchi, J.

bsam, A.

ko, Ka.